

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., March 21, 1929

NEW SERIES

Dr. Christopher Longest of the University of Mississippi will have charge of a group of student tourists in August visiting points on the Gulf of Mexico and the Caribbean Sea.

Pastor E. V. May of Brownfield, Texas, baptized 24 and welcomed about 20 others into the church as a result of a recent meeting. The Sunday School, B. Y. P. U. and other departments were greatly strengthened.

The Winona Bible Conference at Winona Lake, Indiana, is held in August. This year among the speakers are the following prominent Baptists: R. G. Lee, J. C. Masee and A. T. Robertson.

Dr. T. L. Holcomb, Mission Secretary in Texas, is getting fine cooperation in the churches. Already 704 churches have agreed to give weekly and remit monthly to the cooperative program. They expect to have 1,000 by the time the Southern Baptist Convention meets.

Brethren W. W. Kyzar and A. J. Cooper held a meeting at Catchings last week in which eleven were added to the church, nine of them on profession of faith. The weather was exceedingly bad, but faith triumphed. This church has called O. P. Izard and he has begun service with them, making his home at Arcola, where he has also been called.

Brethren Wade Smith and A. J. Cooper are now in a meeting at Barth in Pearl River County. This is a big lumber camp and a fine opportunity for hard work.

There were 37 additions to the Greenville Church as a result of the meeting in which Pastor C. S. Henderson was assisted by Dr. Norman W. Cox of Meridian and Brother Joe Canzoneri.

We know you are having great pleasure in reading the articles on Dr. J. B. Gambrell written by Dr. E. C. Routh and running now in the Record. Some of you may have interesting material to furnish Dr. Routh for future use in writing the Life of Dr. Gambrell. If so send it to him in care of The Baptist Messenger, Oklahoma City, Oklahoma.

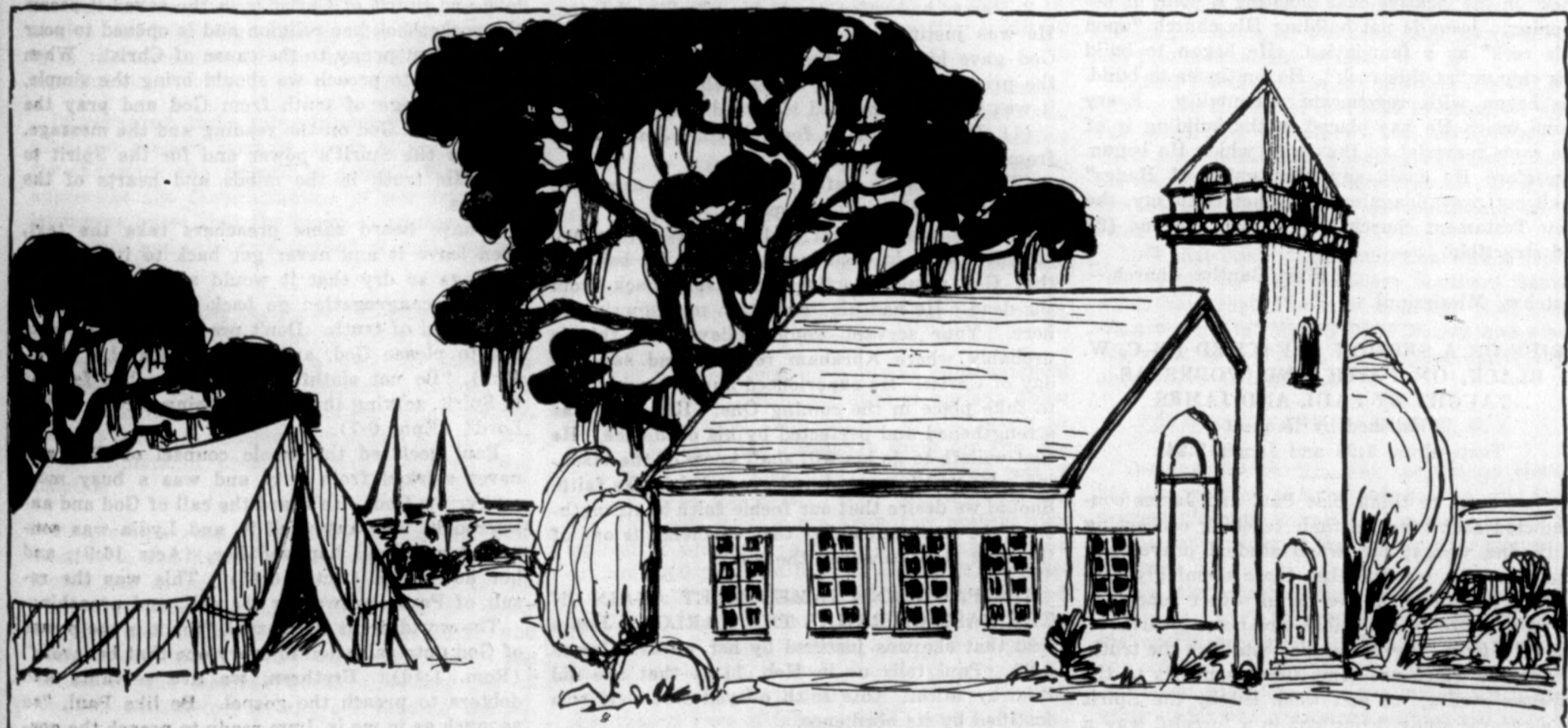
Pastor R. B. Patterson of Davis Memorial Church, Jackson, begins a revival meeting next Sunday, March 24, to continue through April 6. He will have with him Rev. C. T. Johnson, who was for a while an evangelist of the State Board and whose work is well known over the state. This church is seeking to develop its own membership and build up a fine church spirit. It is coming to be necessary to prepare for more adequate buildings, and lots suitable for this purpose have already been secured.

HAMPSTEAD HEATH The First of a Series By Sue Lipsey

London, England.—Open country in or near a big city takes unto itself a peculiar charm and grace. It seems to me that even this charm of countryside is enhanced when it is near an old city. Not only is there the contrast of fresh growing plants in good earthy earth with the age of the city; but there is also that of color of greens and reds and browns and yellows, rich glowing, living colors, with the greys and blacks and whites of stone buildings. London is an old city. Seen from the Heath, it is most picturesque.

The Heath, wooded hills and slopes, is high above the city. From its ridges and hills I can see old London spread out below me in the mist. Surely there is no more stimulating prospect in the world. From a ridge near Hampstead I look out five miles across the dingy city to distinguish the dome of St. Paul's Cathedral, and a little farther away the twin towers of the Parliament Buildings. Between me and them and spread out in every direction from this center is a mass of stone buildings and myriads of roofs. Grey-black

(Continued on page 4)



From Tent to Church in ONE YEAR!
One Reason why we want \$120,000.00 by April 30 —

This scene represents in a way the work at Pass Christian. The drawing, however, does not do justice to the Pass Christian Church building, an exact photograph of which will appear in The Baptist Record some time later. The actual building cost \$5,500.00 and is one of the prettiest to be found. There are many points in the State where a similar work should be done. \$120,000.00 by April 30th, or an increase of ten per cent over last year's gifts, will enable us to carry on. Dr. J. N. McMillin of Louisville, Mississippi, writes that his Church will make the ten per cent increase by April 30th.

R. B. Gunter,
Corresponding Secretary.

"UPON THIS ROCK"

Matt 16:18

W. A. Sullivan

The Authorized Version and the American Standard Version, Matthew 16:18, quote Jesus as saying: "And I say also unto thee that thou art Peter, and upon this rock I will build my church." What did Jesus really say? What did He mean?

The interpreters of the passage disagree. The interpretations are usually attempts to answer the question as to what Jesus meant by the phrase, "upon this rock". The three most commonly accepted answers are: (1) "This rock" is Christ Himself; (2) "This rock" is Peter; and (3) "This rock" is the character of the faith which Peter professed. Dr. John A. Broadus (Commentary on Matthew, foot-note, pp. 356) quotes Stier as follows: "Lannoy, Doctor of the Sorbonne, out of seventy-seven sayings of the most famous Church Fathers and Church writers, had found only seventeen which explain Peter himself as the rock, forty-four on the contrary understand the faith, and sixteen others Christ Himself".

A careful exegesis of the passage will show that all the above interpretations fail to state what Jesus meant. The phrase, "upon this rock", in the Greek text (Westcott and Hort), is in the locative case, not the accusative. The preposition, "epi", therefore, should be translated "at", not "upon" as the versions render it. Translated literally, we have "at this rock", not "upon this rock". The idea expressed by the phrase is not that of a foundation upon which Jesus is building His church, but that of the point at which He began to build.

Before Jesus could begin to build His church, it was necessary for Him to prepare material with which to begin to build. When Peter could say by revelation "Thou art the Christ, the Son of the Living God", at least one stone was ready. For the first time Jesus said "I will build my church". The verb "will build" is translated from a Greek verb of continuance following the phrase "at this rock" in the locative case denoting a point of beginning. Jesus is not building His church "upon this rock" as a foundation. He began to build His church "at this rock". He continues to build. He began with regenerate personality. Every stone which He has placed in the building is of the same material as that with which He began. Therefore He could say "the gates of Hades" shall not prevail against it. That is to say, the New Testament church is (1) invincible and (2) indestructible.

First Baptist Church,
Natchez, Mississippi.

BRIEF OF A SERMON PREACHED BY C. W. BLACK, ON FAITH AND WORKS AS TAUGHT BY PAUL AND JAMES

Published by Request
Text—Rom. 3:28 and James 2:24.

Some seem to think that Paul and James contradicted each other in their teaching concerning faith and works; but when studied prayerfully and carefully, we find that these seemingly conflicting teachings, as we do all other teachings of like nature in the Bible, are not at variance, but they from different angles establish the truth. Scriptures which are some times a puzzle to the careless reader, we find when led by the Spirit in a careful study, bring out in a forceful way a great truth.

Paul was an apostle to the Gentiles. In many instances he had trouble with the Judaizers—those who taught circumcision and the keeping of the law as a means of gaining God's favor. This was the main thing with them. They considered faith and regeneration of but little or no importance.

He never discounts works but puts them in their proper place. James was showing not the place of works but the importance of it as a natural result of faith. Paul shows that any

work that is not wrought through love by faith is nothing. Gal. 5:6. Without faith it is impossible to please God by any of our works. Heb. 11:6. The regenerated person is led by the spirit to a fruitful life. Gal. 5:22-23. The law is established through faith. Rom. 3:31. We are created for good works. Eph. 2:10. The highest type of works can only be wrought through faith.

PAUL SHOWS THAT WORKS WHICH ARE NOT A PRODUCT OF FAITH ARE NOTHING. JAMES SHOWS THAT A FAITH WHICH DOES NOT PRODUCE WORKS IS NOTHING. THE FORMER IS CREDITING ONLY THE WORKS THAT ARE OF FAITH; THE LATTER IS CREDITING ONLY THE FAITH THAT PRODUCES WORKS. They are both emphasizing faith from a different angle.

I—SOME ILLUSTRATIONS FROM JAMES:

1. An expression of sympathy for the needy does the poor no good, unless we give them of our material things that are needful. So is a profession of faith without works. James 2:15-17.
2. Our faith is to be shown by our works. All of our preaching, teaching, and professing must be backed by a righteous God-serving life if we expect to evangelize and build up the weak. J. 2:18.
3. A mental acceptance of the existence of God, his authority and power, is a good start, but if it goes no farther than this it is no more than the faith of the devils. James 2:19.
4. A profession without works is vanity. It is powerless, empty, fruitless, lifeless. James 2:20.

II—PAUL AND JAMES MEET:

Paul said that Abraham was justified by faith. Rom. 4:2-4. James said that he was justified by works. James 2:21.

1. Paul had reference to the promise made to Abraham. Genesis 15:3-6. He had no heir. God promised him a son and to make his seed as innumerable as the stars. He believed God in this, and to him it was reckoned for righteousness. He was justified by that faith.

2. James had reference to his offering of Isaac. He was justified by this act. Genesis 22:16-18. God gave him assurance again of, and enlarged the promise. Paul tells us in Heb. 11:17-18 that it was his faith that led him to do this.

(1) By his faith he forsook sin. Jesus saves from sin, or sinning.

(2) He forsook sinful company. He came out from among his sinful people.

(3) He believed that God would reward every sacrifice made in obedience to Him. He believed that God would shortly bring Isaac back from the dead. He had his "mountain top experience" here. Your servant would believe that this is probably where Abraham rejoiced and saw the day of Christ. He experienced and saw what was to take place in the coming One. His faith was strengthened and perfected by his obedience. He that willeth to do his will shall know of the teaching. He will be rooted and grounded in the faith. Should we desire that our feeble faith be strengthened, we must remember that obedience is one of the first steps towards the goal.

III—PAUL AND JAMES MEET AGAIN IN THE CASE OF RAHAB THE HARLOT: James said that she was justified by her works. James 2:25. Paul tells us in Heb. 11:31 that she did this by faith. This faith obeyed God. It was justified by its obedience.

1. She favored the messengers of God because she believed in God. Joshua 2:11. This was a wonderful profession of faith for a heathen to make. It led her to do good unto the household of faith.

2. Believing in God, as she did, she saw no alternative. Saving faith has a constraining power. The love of God constrained her. She must assist in carrying out the plan and purpose of God. Thy kingdom come, thy will be done in our lives is the sincere prayer of the true believer.

WE NEED MORE PAULINE PREACHERS

Paul was called of God and sent of God to preach the gospel, Acts 26:15-17. After hearing the voice of the Lord Jesus said again, Acts 26:17, "Now I send thee to open the eyes of the blind and turn them from darkness to light". No one can preach the gospel until called of God, or, in other words, moved by the Divine Spirit to preach. How then shall they call on Him, in whom they have not believed? And how shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher? (Rom. 10:14-15). What did Paul preach? The Word of God, and Christ crucified, I Cor. 1:23. Again he preached Christ risen, and salvation by way of the cross. Paul was educated and could have spoken in an oratorical way to those Corinthians in the wisdom of men, to please them, but he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power", I Cor. 2:4. Why did he preach this way? That your faith should not stand in the wisdom of men, but in the power of God, I Cor. 2:5. We need more Pauline preachers today to preach the Spirit and the power of God demonstrated. When you leave God and Spirit and God and power out, the message falls, and no one is affected or saved. Speak like Paul as the Spirit gave utterance, demonstrated by the power of God. We have so many powerless preachers today going out without power. Go back to Jerusalem and tarry with God in prayer until the assurance of power comes, and then preach as did Paul, and joy will come into the heart of the preacher, and into the saved, and sinners will trust Christ and be saved.

Jesus said in Acts 1:8, "Ye shall receive power after the Holy Ghost is come upon you". Oh, how we do need the Spirit's power. No preacher will get his congregation higher in the Spirit than he is himself, and the preacher that fails to pray until he enters his stand is a powerless preacher. Oh, how a demonstration of the Spirit in the preacher thrills the saved, and when the love and Spirit of Christ is in the saved it seems the pocketbook has religion and is opened to pour out the last penny to the cause of Christ. When we get up to preach we should bring the simple, plain message of truth from God and pray the blessings of God on the reading and the message, and for the Spirit's power and for the Spirit to seal His truth in the minds and hearts of the hearers.

I have heard some preachers take the text, then leave it and never get back to it, and the message so dry that it would almost catch fire, and the congregation go back home hungry for the gospel of truth. Don't preach to please men, but to please God, and be not slothful. (Rom. 12:1), "Be not slothful in business, but fervent in Spirit, serving the Lord"; "doing service to the Lord" (Eph. 6:7).

Paul declared the whole counsel of God and never shirked from duty and was a busy messenger for God. He heard the call of God and answered it. He answered it, and Lydia was converted and Paul baptized her, (Acts 16:9), and her household, (Acts 16:15). This was the result of Paul's answering the call, and preaching.

The world needs the gospel, "for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Brethren, we are servants and debtors to preach the gospel. Be like Paul, "so as much as in me is, I am ready to preach the gospel", (Rom. 1:14-15). Then, when we come to the end of living here, we can say as did Paul, "I am now ready to be offered", (II Tim. 4:6).

—J. R. Gullett, Guntown, Miss., R. 3.

Mr. Hoover served notice on the members of his cabinet that there was to be no tipping or violation of the spirit of the prohibition amendment among them. And even the City of New York is taking prohibition seriously since the Jones law puts something like adequate punishment on those who violate the prohibition law.

Housetop and Inner Chamber

There are said to be six Mormon Churches in Mississippi with a membership of 1,758.

The Baraca Class of First Church, Columbus, reached 234 in attendance on a recent Sunday.

The Baptist, of Chicago, issued a large world view edition on March 7th. It covers the earth and covers it well.

If you have received notice that your individual subscription or church subscription will expire during the month of March please let us have the renewals promptly.

Judge R. E. Jackson of Cleveland was elected Chancellor of the Seventh District last week in a special election. They don't grow them any better than him.

Pastor A. F. Crittendon goes to Brookhaven from Indianola. These people will find in him a leader whom they can afford to follow, and his wife is a true helpmate.

The Baptist Churches in Jackson during the last associational year received 254 members by baptism. Of these Calvary Church received 91; Davis Memorial and First Church 23 each; Griffith Memorial 40 and Parkway 77.

We are still giving the Baptist Record for \$1.00 where the paper goes into 90% of the resident homes of membership. We have had inquiries along this line lately and give this notice for the benefit of those who may not know the rate is still given.

Former students of the Southwestern Seminary will have a banquet at the Claridge Hotel in Memphis Friday afternoon during the Southern Baptist Convention session. There will be a business session and inspiring talks by Dr. Scarborough, by a representative of the trustees and of the association.

In renewing their subscriptions from time to time, our readers send us words of appreciation for the work the Record is doing. We deeply appreciate the thoughtfulness of our friends in letting us know that the paper is appreciated in the homes and take this method of thanking you one and all.

It is now in order for those who recently had a good deal to say about the "political parson" to say a word about the pope who has become a temporal sovereign. No Baptist preacher has been seeking any political office or advantage, but the pope has schemed for it and got it. But these vilifiers of preachers dare not open their mouths.

People who send in obituary notices for publication in the Record containing more than 100 words and do not send one cent a word for all over that number subject the notice to delay till the amount is received, or put extra and unnecessary labor on the editor to reduce the article to one hundred words. Neither one of these is satisfactory to the one sending the notice.

It has been arranged for the services of the First Church, Columbus, to be broadcasted every Sunday morning at eleven and Sunday evening at 7:15. You may hear the sermons by Dr. J. D. Franks. The station is of the same strength as WMC at Memphis, 500 watts. Wave frequency 880 kilocycles; wave length 340.7 metres. It is also probable that a devotional program will be given at 7:15 A. M. for fifteen or twenty minutes. The Commercial Despatch says that Dr. Franks' voice and the music are heard with perfect distinctness.

Forty were added to the Clarksdale Church the first week of a meeting being conducted by Pastor W. M. Bostick.

"Young People" says, "A drop of ink will cloud a whole cup of water". Worse than that, beloved. We have known it to hide the truth completely.

The death of Dr. L. D. Chapman, of Georgetown, following an operation was a serious loss to his church and community. His wife and seven children have the sympathy of a host of friends.

Pastor A. T. Cinnamond of Kosciusko writes: We are to have Dr. J. W. Mayfield of McComb for a revival meeting beginning first Sunday in June. Bro. Mayfield was with us in our great meeting last year, and our people were so delighted with him, he was invited to return this year. Our own Bill Nason will be our song leader, than whom we have found none better.

In Memphis an insurance company has published the homicide rate, and supposedly the cost of a life insurance policy is based partly on this report. The officials in Memphis are protesting that the figures are incorrect. This penalizing a whole community for misconduct of a few is in line with the Old Testament regulation which puts the responsibility for murder at least in some cases on the whole population.

The tract, "A Retrospect And A Prospect", gives Leland Church credit for only \$1,631.32 on the Coooperative Program for 1928 when as a matter of fact they gave \$6,631.32. The mistake was caused by the printers. The amount was correct in The Baptist Record, but the printers not being able to hold all the forms had to reset the first part of the figures for the tract. In doing this they made the mistake. The credit of \$1,923.32 for specials is correct.

Good success to Governor Horton, of Tennessee, who is fighting for a sales tax to relieve the farmer and home owner of the heavy burden which they have always carried. The place to put the tax is where the money is. And the man who should pay it is the one whose business is protected and successful. The governor is being fought by those who seek to escape the just burden of taxation. Mississippians would do well to see that business carries its proper burden and not leave it all to the farmer.

It has not been long since it was quite common to speak of the degenerate days of ancient Rome when men fought with beasts in the arena to make a holiday and furnish a thrill for the Roman mob. That men died in the arena was a mere part of the game. Now will someone tell how this was any worse than the present day method of producing a thrill by driving a speed car over 200 miles an hour to amuse 20,000 spectators, while the driver is hurled into eternity? Of course, the fact that he was killed makes the picture draw better crowds. Are you a patron of and participant in such murder programs?

Missionary J. J. Cousert, of Rio De Janeiro, says that in view of false reports about Mr. Hoover while making his South American trip he wishes the people to know what actually happened in Brazil. The papers in Rio daily published the fact that he refused to drink. Mr. Hoover did not serve even wine at the dinner given to the President of Brazil. At the dinner given Mr. Hoover by the President of Brazil Mr. Hoover refused to drink and other guests out of respect to him did not drink. On one occasion he was offered champagne and refused. The papers generally in Brazil were not for Mr. Hoover and would have taken no pains to protect him against false rumors.

Editor J. S. Compere, of The Baptist Advance, thinks that some editorial discussion of the Heme Board has done more to destroy the confidence of our people than all other causes combined. He adds, "We sincerely wish that these brethren would set themselves to work that is constructive instead of destructive". No, he is not talking about Frank Norris.

Miss Martha Tull, the oldest daughter of Pastor Selus E. Tull, of Middlesboro, Kentucky, has been elected Dean of Women at Georgetown College, Georgetown, Kentucky, for next year. Miss Martha is an A. B. Graduate of Ouachita College, Arkansas, of the class of '27. She filled the position of Counsellor to the Student Government at Central Female College, Conway, Arkansas last year. At present she is completing her Master's Degree work at Peabody University, Nashville, Tennessee. Miss Martha is a brilliant student and has made especial preparation for the work of the Deanship.

The pope claims exemption from submission to any civil government or law. He claims to be the vicegerent of Jesus Christ and as such not subject to any civil authority. He has never acknowledged the authority of the Italian government over him, and has shut himself up in his big house on the Tiber, calling himself the "prisoner of the Vatican". And now that he has tricked Mussolini into a new agreement to give him sovereignty over a certain territory about Rome, he claims to be the civil ruler over it as a temporal sovereign. He has ambassadors from many countries and an effort will be made to induce the United States government to be represented at his court. We shall see what we shall see.

"AN INSTITUTION WITH A SOUL" By Louis J. Bristow, Superintendent

More than a year ago we cared for a very sick man and made no charge for our services. He was hopelessly ill and soon after leaving the hospital he died. Today in my mail was a letter bringing a check for \$50 from that man's widow; and this is what she writes:

"I feel I want you to use it either for the Hospital or for Helen, the girl with tuberculosis whom you are trying to help. I can never repay the Christian kindness and courtesy extended to us in the darkest hours I ever experienced. I feel that the Baptist Hospital is an institution with a soul."

Isn't that fine? "An institution with a soul"—that is exactly what I believe Southern Baptists would have their House of Healing. And that is what we try to impress upon nurses and others. We want to represent the Baptist spirit creditably.—New Orleans, La.

MISSIONARY DAY AT B. B. I.

Tuesday, March 4th, was the second Missionary day we have enjoyed this session, and it was a great pleasure to us all. The state groups met at the early hours of the morning for prayer and business.

The Mississippi meeting was called to order by President Henry Price at 9:30 o'clock. The meeting was mostly given to devotion and prayer for our colleges and seminaries. We were especially concerned about the debt our institution is struggling under and the future service she is to render to the South.

The message of the day was delivered by Dr. Angel of Baton Rouge in the main auditorium of the administration building. There was a large crowd to hear a splendid address on "Lengthening the Lines and Strengthening the Stakes". This is indeed a day when we need to have the great power of God and march out for greater service.

We are sorry that our president, Dr. Hamilton, has been sick for several days. His sickness is not reported as serious.

—Dick Campbell, Reporter.

Editorials

A GOOD MAN

Not many people are spoken of in the Bible as good. Only relatively and partially can any man be said to be good. Jesus said to the rich young ruler, There is none good but God. In the estimation of Jesus good is so fine a term that it cannot be applied to man except by some sort of accommodation. In other words it is about as high praise as can be given to anyone. To be good is the highest to which anyone may seek to attain. To say that one is a good man is the highest praise that can be given. They tell us that our word God is synonymous with our work good. To be good is to be God-like, to be godly.

Our generation needs to get back to put the emphasis here where it belongs, on being good. We have even come to affect to despise goodness as a sort of weakness. People aspire to be smart, to be learned, to be rich, to be prominent, or famous, even to render great service to the world; but who is trying to be good? The best that God could say of the things that he made, as he looked on each finished product, was that it was good. How like a musical refrain is the repeated and satisfying statement in the first chapter of Genesis, "And God saw that it was good", closing with the crescendo, "Behold it was very good". Here is the measure of all values, the rule by which all worth is estimated in the sight of God, and will come to be in all his universe, that we may be good.

What is it to be good? It might help to get this definitely in our minds. It is first of all to elicit and satisfy our moral approval; or rather to meet the approbation of God. It is to meet the requirement of the moral sense, to measure up to the highest standards known to us of character and conduct. The man who comes nearest to that, we call a good man.

It will be well to look at the few examples in the Bible of men who are called good, that we may get God's idea of goodness. It is said of Barnabas that he was a good man and full of the Holy Spirit. It is also said of Joseph of Arimathea that he was "a good and righteous man". It appears from what is said of these men that a good man is one who has an accurate moral sense and an acute spiritual sense. These are not the same thing, though closely akin. A moral sense distinguishes easily between right and wrong, and doesn't hesitate to take the side of right. A spiritual sense discovers spiritual values and is not slow to invest in them. Joseph was not confused by the prejudice and opposition to Jesus, and while all his friends were speaking against him, he spoke in his defense. He saw through all the confusion and knew that Jesus was innocent and right. And when the sanhedrin went against Jesus he went to Pilate as the friend of Jesus and claimed his body.

Goodness is not namby pamby; to be good is not to be a molly coddle. It is to know what is right and stand for it. And so of Joseph it is said he was a good and righteous man. You can't be good long unless you are willing to stand for what is right. Timidity and cowardice give way before goodness that asserts itself in declaring for what is right. You can't be weak and be good at the same time. Goodness has got a perpendicular spinal column. A man is only good when his sense of right is willing to assert itself and insist on adherence to it.

But goodness has another quality beside being straight up. It must have a hand held out in kindness. It stoops to serve. Some people have sought to find a line of divergence in what Paul says in the fifth chapter of Romans about "a righteous man", and "a good man". No such difference is there. Instead of setting a good man over against a righteous man as one for

whom one would be willing to die, he identifies them as the same man. A righteous man is a good man.

But a good man is a righteous man whose goodness is extended in helpfulness to others. This quality is exemplified in Barnabas. To be sure Joseph was showing Jesus a kindness, showing him his love for him, by looking after his body. But Barnabas is conspicuous among the early disciples as a good man because of his human and friendly and brotherly attitude toward people.

Luke tells us that his very name fitted him, meaning "son of exhortation", or consolation. He knew how to help people, and was in the business of helping them. He came to Paul's help at a time when he needed it and in a way he never forgot. When others were suspicious of him on his first coming to Jerusalem, when he assayed to join himself to the brethren, Barnabas in the magnanimity of his soul gave him the right hand of fellowship and a Christian welcome. And in all of Paul's subsequent increasing power and popularity, there was never any suspicion of jealousy in Barnabas.

When the new church at Antioch needed friendly aid Barnabas was naturally selected as the proper one to carry it.

There is one other thing said about Barnabas in this connection that was included of purpose and cannot be left out: "He was a good man and full of the Holy Spirit". This explains and enforces the quality of goodness. The unhindered operation of the Spirit of God is necessary to produce this fine quality. Paul says in his letter to the Galatians that the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, etc." Kindness and goodness are here closely associated. Indeed the word here translated kindness is in some other places translated goodness. And this quality is the fruit of the indwelling Spirit of God. The Holy Spirit makes alive, and makes these qualities alive and vigorous and active. Without this there may be "dead works", but no live virtues. Our hope of being good is in the presence and fullness of the Spirit of God.

(Continued from page 1)

smoke rises from engines and ships and chimneys. And I know the black ribbon of the Thames is just hid from my view by these very buildings. On a clear day I can see the gleaming of the sun on the Crystal Palace over twenty miles away. Sometimes, too, the sun on the towering monument to the Great Fire and the large Grecian building of the Port of London Authority gleams white in the midst of the city, when all the rest is grey and the same. London—there is more magic in the word for me today than in the days when I had only heard of it.

The Heath itself is beautiful. What is a heath, you say?

A heath seems to have the distinguishing feature of wooded, irregular hills. This heath has wooded ridges, some of it thick with gorse, an evergreen flowering underneath, something like the arbor vitae in our yards at home. There are circles of great elm trees, beeches gleaming silver through the woods, and rugged pine trees standing sentinel on the highest hills. Between the hills are valleys made beautiful with ponds and pools and little lakes.

So beautiful a heath soothes tired nerves and invigorates weary hearts. Naturally many people are attracted to the place, some only to take their dogs for a hike across the grass and others to live in the suburbs that keep building further and further out. There are thousands of people on the heath every day, yet my husband and I have the comfortable feeling of being alone as we walk about many mornings. For we live in one of these new suburbs right on the edge of the Heath, just over the hill from Hampstead.

At first, walking for exercise, to clear our thinking, conversing with each other, we passed the playing fields in the section near us. Later

we explored the wooded irregularities, bridle-paths, and a broad highway and promenade. One ambitious walk took us over hill and dale, a long way in those days, to Parliament Hill, a rounded hill right above the old city. We lay on the slope in the sun watching the dream city spread out below.

We have found a wealth of enjoyment in the exercise and the fresh air and the beauty. That would be a great boon. But the Heath is lavish in historic associations which have stimulated our minds and imaginations to such a pitch that we can feel ourselves grow. Continually we are "discovering". It is good fun to say, "There lived 'So-and-So', 'that reminds me'; storing up impressions and sensations which give joy now and will be a solace in remembrance.

The history of the Heath in connection with London extends back nine hundred years. John Richard Green in his "Short History of the English People" states that in the days of King Cnut "the London craftsmen chased the wild boar and the wild ox in the woods of Hampstead".

In a later period the woods were infested with highwaymen, who were the fear of those who travelled in the big lumbering coaches along the north roads.

In more recent centuries men famous as statesmen, as architects, as artists, and as writers have sought homes in its healthful neighborhood. In one of our walks we discovered the home of William Pitt, the Earl of Chatham, who lived here during the last years he was Prime Minister. The old stone house was being repaired; so we ventured inside the gate to see the terraced lawn and an old summer house, both characteristic of the gardens of the period. Shelley, Leigh Hunt, and Keats have left the whole place full of associations. Dickens and other literary men of the nineteenth century used to dine frequently at Jack Straw's Castle, a hostelry on top of the Heath. Hampstead Village itself is the home of many famous contemporary persons.

I can only suggest the wealth of interesting places now. More about them later.

Places are most interesting when they can be realized. That the places on the Heath referred to may be more interesting this rough sketch may be a help.

The Heath resembles nothing so much as a T-bone steak, the right side larger than the left. Spaniards Road, running along the highest ridge, forms the long bone of the T, with the estates of Sir Hall Caine and Ken Wood as the crossbone on the north. Spaniards Inn and the old toll-gate make good marrow.

Leg O'Mutton Pond and Jack Straw's Castle are at the bottom of the T on the very brow of the Heath. There Spaniards Road continues down a hill as Heath Street of Hampstead. On the left side of the road are wooded areas for pirates' dens, the playgrounds, and Golders Hill Park. On the right side are wide grassy plats, Parliament Hill and the Vale of Health. The villages (old-time villages that are now swallowed up as suburbs), Highgate on the north and Hampstead on the south, meet on the east side of the Heath. Golders Green, our modern suburb, bounds it and cuts into it like a peninsular on the west.

Pastor Henry G. West went back to become pastor in his home town, Ecu, last November and finds them ready to cooperate in all the work. They have put the Record into 90 per cent of the homes at half price and he says it was a real pleasure; never saw anything easier. In the past five years he has put through four church building programs, raising between 30 and 40 thousand dollars, all paid except about five thousand. He has conducted 43 meetings in four years, preached regularly 14 times a month and conducted over 200 funerals. He witnessed more than 400 professions of faith. All his churches contribute to the cooperative work. He is now preaching fifteen times a month.

LIFE STORY OF DR. J. B. GAMBRELL
By Dr. E. C. Routh, Editor Baptist Messenger

III

Not long after Captain Gambrell and his young wife reached North Mississippi the War came to a close. The two young people returned to Virginia for a few months. It was necessary for them to make a trip through the North in order to reach Virginia, but everywhere they received courteous treatment at the hands of the Federal officers. The first impression Captain Gambrell had to preach came to him while he was living in Virginia after the War. He heard a man preach on, "Not as the offense so the free gift." Dr. Gambrell described his own reaction to the sermon: "He made an awful mess of the whole thing, belittling the subject in a way that stirred me to the depths. I knew that the preacher was not keeping track with the Scriptures. There came to me then a desire and an impulse to get up and tell the people what the text really did mean. In short, to preach, and I never got very far away from that impression."

Returning to Mississippi the latter part of 1866 he found an angry condition everywhere. He was full of grudges himself, in a thoroughly bad temper, and was determined to straighten out some things. Shortly after his return he attended the Chickasaw Association which met at Cherry Creek. The whole country had been swept by a revival. "There was nobody who felt like I did," he wrote. "There was nobody cherishing any grudges, and I became extremely lonesome. Things got worse with me Friday and Saturday and by Sunday the situation was unbearable. I left the place where I was stopping and went very early to the church, before anybody else got there. I went down into a blackjack thicket, hitched old Caesar, my war horse, and went off in the woods by myself. It didn't appear to me then that I ever would get on speaking terms with the Yankees, but as I lay there, going over the troubles, there came another view. I thought of how I had been spared; how much I had need of forgiveness myself, and while I was meditating that way the clouds broke and the sunshine came. In that hour there was no trouble at all to forgive; there was no trouble to love everybody. It was a great hour and it came to me clear as a voice from the skies what I ought to do, and I gave myself up to service." The next week he saw the man whom he had warned to be ready for a settlement, made friends with him, and a little later saw other men against whom he had grudges and shook hands with them and put all grudges behind. "We settled in the finest way in the world. And from that day to this I have not had much trouble with grouches or about forgiving people. I have seen things from that mountain-top experience and people look better. Out of this experience has come to me that deep and abiding conviction that grudges and difficulties and spites are to be settled with God first, and then with men; and when I see a man cultivating grouches, constantly going over them, I remember my former experience and the best thing I could wish any such man in the world would be that he might 'come through,' as the Negroes would say, just as I did that good Sunday morning long time ago. There was no difficulty about the call to preach after the other difficulties had all gotten out of the way."

From that time on Dr. Gambrell never cherished any grudges. Years later, in 1891, he delivered an address at Martha's Vineyard in Massachusetts, in which he illustrated the relations of North and South to each other by the story of a husband and wife who had become alienated, the one from the other:

"By and by they parted, and then after a while mutual friends induced them to meet and peaceably divide their belongings. They were both unhappy. The wife said, 'John, let me have your coat; it needs a few stitches, and when you go

(Continued on page 6)

Convention Board Department

R. B. Gunter, Corresponding Secretary

CALVARY BAPTIST CHURCH

"Large oaks from small acorns grow", well describes the history of the Calvary Baptist Church. According to the minutes of the Baptist State Convention Board office, on December 14, 1898, an appropriation of \$400.00 was made by the State Board to what was at that time called West Jackson Church, with instructions to begin vigorous work at once. In the afternoon of the same day the Executive Committee of the Baptist State Convention Board met and appointed a committee to confer concerning mission work and the securing of a house in which to hold services.

On July 2, 1899, Dr. A. V. Rowe, Corresponding Secretary of the State Board, was instructed to purchase a lot for West Jackson Mission "at a cost of about \$500.00". The committee in this same meeting voted the necessary amount to take care of expenses of the mission work, less the amount that could be paid by the congregations.

On December 5, 1899, the West Jackson work was referred to Secretary Rowe, Dr. H. F. Sproles and others

On November 5, 1900, the Executive Committee authorized the borrowing for West Jackson Church a sum not to exceed \$1,500.00 with which to erect a house of worship. The Church was to pay the interest on \$500.00 of this amount. The Board was to pay \$600.00 on the salary of the pastor.

Brother W. P. Price was secured as pastor of the congregation. He and Brother McLelland were immediately requested to solicit help for the mission work and secure plans and specifications for a house of worship.

On November 15, 1900, a resolution was passed authorizing the borrowing of the money for the building for the West Jackson Chapel at a rate of 6% interest. The building committee was to look after the construction of a home for the pastor.

On November 16, 1900, certain plans were accepted, provided they proved to be satisfactory, and on November 21st the building committee met and definitely accepted plans for the parsonage at a cost of \$1,350.00. At the same meeting plans for the erection of a new Church building were adopted and the contract was let to E. T. Seals at a cost of \$1,545.00.

On February 1, 1901, the Executive Committee entered into a contract with the Southern Seating Company of Jackson, Tennessee, for seats for the Second Baptist Church of Jackson at a cost of \$361.60, the Committee paying the freight.

On November 11, 1901, \$600.00 was appropriated for pastor's salary. The loan on the parsonage made by the Jackson Building and Loan Association was approved.

On November 11, 1902, the Executive Committee authorized the purchase of the lot East of the Second Baptist Church at a maximum cost of \$1,000.00. The Church was to pay \$400.00 and the Board the balance.

\$600.00 was appropriated to pastor's salary at this same meeting and the annual installment of \$372.00 on building obligations was ordered paid by the Board.

On November 17, 1903, an appropriation of \$600.00 was made to the pastor's salary and an annual payment of \$354.00 was made to the church building, and in November 1904 an appropriation of \$400.00 was made for pastor's salary.

By November 1, 1905, the first Church house was too small and in addition to appropriating \$200.00 on pastor's salary the State Board appropriated \$5,000.00 on a new house of worship. This appropriation was made with the under-

standing that \$10,000.00 would be raised in Jackson and that W. P. Price, the Pastor of the Second Church, would secure a loan of \$5,000.00, which amount the Board was appropriating, and that the Board would pay this back at the rate of \$1,000.00 per year and with the further understanding that the Church would raise enough for missions each year to pay the interest on this \$5,000.00. The building which was erected is the one which has just been vacated.

The Second Church (now Calvary Church) has just moved into the new house of worship, which cost approximately \$225,000.00 with an estimated value of \$300,000.00. The Church has one of the most desirable locations in the City. It is indeed a working Church. During the 75 Million Campaign this Church contributed about \$10,000.00 a year for missions, education and benevolences. At the close of the 75 Million Campaign, when the Church was planning for its new building, they determined that they would not reduce their contributions to mission work and instructed the Treasurer to send to the State Mission Board each month \$833.33. This mission spirit doubtless accounts for the marvelous progress made in the building program.

It will be observed in this account that the first two lots purchased cost about \$1,500.00, more than twenty-five years ago. The old property now belonging to the Calvary Church is easily worth \$35,000.00. In all probability twenty-five years from now the per cent in increase in value will be equal to that of the past quarter of a century.

The State Board has been criticized at times for helping town and city churches. In the light of the progress which Calvary Church has made, is it not reasonable to believe that the State Board made a wise investment, not only from a financial standpoint, but much more when you remember that the membership of the Church is about 1,800? The seating capacity for 1,500 was not sufficient to take care of those who attended the forenoon and evening services on March 10th. The State Mission Board is continuing the same kind of work in both town and country churches. FOR THIS REASON WE ARE APPEALING TO OUR PEOPLE TO PUT UP FOR ALL CAUSES BY THE 30TH OF APRIL \$120,000.00. The State Board will receive 18% of it.

—R. B. Gunter, Corresponding Secretary.

Recent pastoral changes: C. F. Siler goes from Tulsa, Okla., to Bethany Church, Kansas City; C. Frank Pittman of Woodfin, S. C., accepts the call to First Church, Hickory, N. C.; R. P. McCulloch goes from Ripley, Tenn., to First Church, Oxford, N. C.; J. A. Neilson goes to Southport, N. C.; Nowata, Okla., calls A. O. Cornelius of Independence, Kan.; Julius King becomes missionary of San Antonio Association; L. D. Mitchell goes to First Church of Dalhart, Texas; John L. Bandy resigns at Walters, Okla., to enter evangelistic work; W. O. Anderson continues at Tulsa, the church declining to accept his resignation; J. E. Anderson goes to Richland Springs, Texas; J. R. Smallwood of Cole Ave., Dallas, is given a leave of absence for rest and restoration of his health; C. E. Griswold goes from Seminary Hill to Salisbury, Mo.; Dr. John Held returns to Mexia, Texas, with improved health and had H. W. Shirley and K. D. Turner with him in a meeting.

Society Hill Church in Marion County though over 100 years old is showing the vigor of youth. The church house will be renovated, making provision for present day needs. Brother J. O. Buckley has been pastor here 19 years.

OUR TRIP TO THE NORTHWEST

On Monday, Feb. 25th, we were joined by Rev. Norris Palmer at Memphis and left on No. 2 for Chicago, reaching there early that night. Next morning when we got up our train was making rapid time through the State of Iowa. We arrived at Sioux Falls, S. D., Tuesday evening at 7:30. As we passed through Iowa we saw snow from one to ten feet deep for the first time. The fact is we were much charmed with the snow at first, but from Monday night until the following Friday afternoon at about two o'clock we never did see the ground. It was snow, snow, and snow some more.

Iowa is almost a level state—it reminded me in many ways of our delta. It is a great corn country. As our train passed on through the state we saw hundreds of cattle wading in snow and eating the tops of corn stalks; in fact that was about all they had to eat. Many of the concrete highways were so deeply covered with snow they had to be abandoned. For the first time it was my privilege to see snow plows at work clearing the tracks and also the highways. It was interesting also to see men with picks, shovels and slips cleaning away snow from the streets of many of the small towns and some of the cities.

Fort Dodge, Iowa, is quite an attractive city of over 30,000. In Sioux Falls the snow was so deep you couldn't tell much about the place of 40,000 people. We were at the Baptist College in that city and saw the students hard at work. There were about three hundred of them and four splendid buildings. As we left the college that night we saw the Northern Lights, the Aurora Borealis. We enjoyed the sight of these lights brightening the Heavens above. It is said that these lights are reflections from the sun shining on the ice covered Arctic region. From this city we went to Omaha, Nebraska. Here we found another city covered with snow. What a splendid progressive city it is! The most interesting sight there was Swift & Company's big plant. Our guide told us they killed daily 3,000 hogs, 3,000 sheep and 1,200 cows. As we were being shown through we saw a solid carload of hair that came from the hogs. We asked if it was to be destroyed and they said nothing was destroyed, that this hair was put into cushions for automobiles, buggies, etc. It was a pleasure to note the manner in which the 1,300 men worked—every man at his post of duty.

They have a big goat that leads the sheep to the slaughter. I had often read of this thing, but had never seen the goat at work before. The sheep were in a pen, from 100 to 150 in a section. The old goat, when the gate was opened and a passage cleared, would make his way to the trap door through which his victims would fall and as they reached the trap door the goat stepped up on a little platform, the sheep stepping on the door and falling to their death. Some trained goat he was. However, that is what the devil's goats are doing to God's sheep. To me it was a striking illustration. I never knew before that anything but men and worms would eat tobacco, but this old goat would chew tobacco, chew gum, eat candy; in fact he was such a pet that he was quite beside himself.

It is interesting to know that the capital of this company is \$150,000,000, and last year their sales were \$970,000,000.

Every piece of meat is inspected by an agent of the government before it is wrapped or shipped.

As we left Omaha it was snowing like wildfire and when we reached Chicago it was snowing harder than ever. You could scarcely see ten feet ahead of you.

The Illinois Central Railroad is some system. Their men are the most accommodating I have ever seen on any railroad and I have traveled through every state in the Union save six. I do not believe there is a train traveling the rails that is more attractive and gives better service than that daily special between Chicago and St.

Louis. I take my hat off to the Illinois Central and its men. This trip has confirmed my conviction that the cheapest, best and fastest way to travel in the United States is by rail. From the observation cars on the rear you can see more than you can from an automobile. Then you are not worried to death about wrecks or some other fool coming around a sharp curve faster than you are going.

I might say that this trip was made possible by two of my friends, to whom I am much indebted. Having never seen the great snow drifts before it was quite a joy to take this winter trip. All my other visits have been in the summer time.

Very truly,

—W. E. Farr, Grenada.

THE HOLY SPIRIT

G. W. Riley

II. The personality of the Holy Spirit.

As it is the office-work of the Holy Spirit to sanctify, to make holy, and to set apart the personal followers of Christ, he himself must have a personality.

As the Father and the Son are real persons, so must the Holy Spirit, the third person of the Holy Trinity, also be a real person, thus joined with them in the solemn initiatory rite of the church. 1. The Scriptures use the same personal pronouns for the Holy Spirit as they do in referring to God the Father and God the Son. John 14:16-17, "And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for he dwelleth with you, and shall be in you." John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 15:26, "Whom I will send . . . he shall testify of me." John 16:7-8, "I will send Him unto you. And when He is come, He will reprove the world of Sin, and of righteousness, and of judgment." John 16:13-14, "When he, the Spirit of truth, is come He will guide you into all truth: for he shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall shew it unto you."

The Holy Spirit uses the personal pronoun in referring to himself. Acts 13:2, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." These are only a few of the many references containing pronouns designating the Holy Spirit as a person.

The baptismal and benediction formula speak in the strongest terms of the personality of the Holy Spirit.

Matt. 28:19, "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." 2 Cor. 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." We find from the foregoing that the Holy Spirit is as real as the Father and the Son are real, and that he is a real person as God and Christ are real persons, and should never be spoken of, as "it", but as "he", "him", "who" and "whom".

2. The Holy Spirit is represented as acting and not a mere honorary member of the Godhead, but coequal with the Father and the Son in administrative power and office-work.

(1) He was present and coequal with God in the creation of the world. Gen. 1:1-2, "And the Spirit of God moved upon the face of the waters." Ps. 33:6, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Job 26:13, "By his Spirit he hath garnished the heavens."

(2) He was present and assisted in the creation of man. Gen. 1:26, "And God said, Let us make man in our image, and after our likeness." Job 33:4, "The Spirit of God hath made me,

and the breath of the Almighty hath given me life."

3. The Holy Spirit is represented as having the gift of speech. John 15:26, "But when the Comforter is come . . . he shall testify of me." John 16:13, "He shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall shew you things to come." 2 Sam. 23:2, "The Spirit of the Lord spoke by me, and his word was in my tongue." Heb. 3:7, "The Holy Ghost saith, Today if you will hear his voice, harden not your hearts." He told of the betrayal of Jesus. Acts 1:16, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David (Ps. 41:9) Spoke before concerning Judas, which was guide to them that took Jesus." He is represented as the great teacher.

Luke 12:12, "For the Holy Ghost shall teach you in the same hour what ye ought to say." Mark 13:11, "Take no thought beforehand what ye shall speak . . . for it is not ye that speak, but the Holy Ghost." John 14:26, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Rom. 8:16, "The Spirit himself beareth witness with our Spirit, that we are the children of God." John 16:8, "He will reprove the world of Sin, and of righteousness, and of judgment."

4. The Holy Spirit is represented as being Eternal, coexistent with God.

Gen. 1:1-2, "In the beginning God created the heaven and the earth. And the Spirit of God moved upon the face of the waters." Heb. 9:13-14, "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Gal. 6:8, "He that soweth to the Spirit shall of the Spirit reap life everlasting."

5. The Holy Spirit is omnipotent, all-powerful, Almighty. Zech. 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord." Rom. 15:18, "Through mighty signs and wonders, by the power of the Spirit of God." I. Cor. 2:4, "And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

6. The Holy Spirit is omniscient, knowing all things.

I. Cor. 2:9-14, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things of God, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

7. The Holy Spirit is omnipresent, everywhere at the same time.

Ps. 139:7-10, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

(Continued from page 5)

away there will be no one to take them for you.' They came to the money and John said, 'Sarah, you take it all; I am strong and can earn more, and you are not strong and may need it.' Thus they went on, each trying to be considerate of the other, till John looked and saw the big tears in Sarah's eyes, and he said, 'Sarah, I have been to blame in our troubles. I was not careful of you as I should have been.' Sarah said, 'No, John, I was to blame. I was pettish and expected too much of you when you were tried.' John's heart swelled with a great tide of the old love and he said, 'Sarah, could you ever love me again?' 'Why, John, I love you just like I used to when we were young.' They were in each other's arms and the home was rehabilitated.

"Your mothers mourn their sons buried in blue and Southern mothers mourn their sons buried in gray. We have a common sorrow. But shall we not reach out hands to each other in a pledge of a new era of mutual helpfulness?"

In December, 1866, he was licensed to preach by the Pleasant Ridge Church where he had been converted. Two months later he and his wife were granted letters to join Cherry Creek Baptist Church and they taught school at Wallerville. He was pastor of Pleasant Ridge and other country churches, and kept studying with the help of his wife. During this time he and General Mark P. Lowrey took counsel together concerning the building of a school. The result was the founding by General Lowrey of Blue Mountain College, at that time forty miles from the railroad at the country home of General Lowrey.

In 1870, Dr. Gambrell became pastor of the West Point Church for full time. He began the practice of writing daily. "I never loved to write," he said, "but forced myself to do it for the sake of improvement." He wrote regularly for the Tennessee Baptist which was published by Dr. J. R. Graves. For years that paper had a Mississippi department. Some two years later he accepted the call of the Oxford Church where the state university was and is located. He enrolled as a student in the university. The minutes of that association show that for the year 1873 there were 36 members of the Oxford Church, with only once a month preaching. The next year the church reported 68 members and full time preaching. The five years which he spent at Oxford were counted by him as very profitable years.

In one of his articles he described the Oxford Church when he went there as pastor. The church had gone down for many years and the three or four brethren in the membership had held a conference to determine whether it would not be best to dissolve the church. In the church was a bed-ridden sister who prayed continually that God would send a pastor. At first the church had no organ, but after a while an organ was secured and the pastor's wife was organist. A country church, eight or nine miles out, called him for one-fourth time. Frequently he walked to his appointment. "One sister spun and wove jeans and paid her subscription to the pastor's salary with jeans to make the pastor a pair of pants. The wife cut and made them. The pattern was scant and the pants were one inch or two too short at both ends, but they were fine all in between."

"How did the pastor live? Well in many ways. He made an abundant garden, and he kept a fine cow. The pastor's cultured wife gave music lessons. She did fancy sewing now and then. She kept boarders. Sometimes she sold milk. In the summer time she kept a summer school for boys. When the preacher got right up to the point that he had to have some more money, he took a prospectus of the family Bible and footed it through the country in vacation selling Bibles. . . . The preacher and his wife divided the house work. He rose first, made the fires, drew the water, put the kettle on. By that time the wife was dressed. He dressed the children and made the beds by the time breakfast was ready. The beds never looked right, but it made no difference when every one was asleep. It was just as fine as it could be."

(To be continued)

Rev. Estus Rushing goes again to Virginia for work in that state. His post office is Salem, and he says it is a fine field for work. We are sorry to lose him from Mississippi.

In keeping with their reputation for gratitude the Negroes of Mississippi will honor Mr. Julius Rosenwald of Chicago by special programs in all their schools March 22. Mr. Rosenwald has given large sums for building Negro schoolhouses and is deeply interested in their welfare.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

The following table shows the amounts contributed by the churches in Mississippi to Missions, Education and Benevolences Jan. 1 to Dec. 31, 1928.

I. 2 churches have a membership of 7-10 members each. Of these churches, 2 gave nothing.

II. 4 churches have a membership of 10-15 members each. Of these churches, 2 gave nothing; 1 gave \$15.00-\$25.00; 1 gave \$75.00-\$100.00.

III. 15 churches have 15-25 members each. Of these churches, 6 gave nothing; 1 gave \$5.00-\$15.00; 5 gave \$15.00-\$25.00; 2 gave \$25.00-\$50.00; 1 gave \$400.00-\$500.00.

IV. 152 churches have 25-50 members each. Of these churches, 74 gave nothing; 14 gave \$.01-\$5.00; 10 gave \$5.00-\$15.00; 15 gave \$15.00-\$25.00; 17 gave \$25.00-\$50.00; 3 gave \$50.00-\$75.00; 3 gave \$75.00-\$100.00; 5 gave \$100.00-\$150.00; 4 gave \$150.00-\$200.00; 4 gave \$200.00-\$250.00; 1 gave \$250.00-\$300.00; 1 gave \$400.00-\$500.00.

V. 254 churches have 50-75 members each. Of these churches, 97 gave nothing; 20 gave \$.01-\$5.00; 26 gave \$5.00-\$15.00; 27 gave \$15.00-\$25.00; 30 gave \$25.00-\$50.00; 22 gave \$50.00-\$75.00; 8 gave \$75.00-\$100.00; 11 gave \$100.00-\$150.00; 6 gave \$150.00-\$200.00; 1 gave \$200.00-\$250.00; 1 gave \$250.00-\$300.00; 1 gave \$300.00-\$350.00; 1 gave \$400.00-\$500.00; 1 gave \$500.00-\$600.00; 1 gave \$800.00-\$900.00; 1 gave \$1,000.00-\$1,250.00.

VI. 35 churches have 75-100 members each. Of these churches 46 gave nothing; 9 gave \$.01-\$5.00; 26 gave \$5.00-\$15.00; 14 gave \$15.00-\$25.00; 27 gave \$25.00-\$50.00; 17 gave \$50.00-\$75.00; 6 gave \$75.00-\$100.00; 11 gave \$100.00-\$150.00; 8 gave \$150.00-\$200.00; 2 gave \$200.00-\$250.00; 2 gave \$250.00-\$300.00; 2 gave \$300.00-\$350.00; 2 gave \$350.00-\$400.00; 1 gave \$400.00-\$500.00; 1 gave \$1,000.00-\$1,250.00.

VII. 272 churches have 100-150 members each. Of these churches, 71 gave nothing; 12 gave \$.01-\$5.00; 35 gave \$5.00-\$15.00; 21 gave \$15.00-\$25.00; 46 gave \$25.00-\$50.00; 18 gave \$50.00-\$75.00; 14 gave \$75.00-\$100.00; 17 gave \$100.00-\$150.00; 8 gave \$150.00-\$200.00; 8 gave \$200.00-\$250.00; 4 gave \$250.00-\$300.00; 1 gave \$300.00-\$350.00; 5 gave \$350.00-\$400.00; 4 gave \$400.00-\$500.00; 3 gave \$500.00-\$600.00; 2 gave \$600.00; 2 gave \$700.00-\$800.00; 1 gave \$2,000.00-\$2,500.00.

VIII. 209 churches have 150-200 members each. Of these churches, 33 gave nothing; 6 gave \$.01 to \$5.00; 15 gave \$5.00-\$15.00; 11 gave \$15.00-\$25.00; 31 gave \$25.00-\$50.00; 19 gave \$50.00-\$75.00; 18 gave \$75.00-\$100.00; 13 gave \$100.00-\$150.00; 14 gave \$150.00-\$200.00; 9 gave \$200.00-\$250.00; 9 gave \$250.00-\$300.00; 7 gave \$300.00-\$350.00; 2 gave \$350.00-\$400.00; 7 gave \$400.00-\$500.00; 5 gave \$500.00-\$600.00; 3 gave \$600.00-\$700.00; 2 gave \$800.00-\$900.00; 2 gave \$1,000.00-\$1,250.00; 2 gave \$1,250.00-\$1,500.00; 1 gave \$2,000.00-\$2,500.00.

IX. 82 churches have 200-250 members each. Of these churches, 9 gave nothing; 3 gave \$.01-\$5.00; 7 gave \$5.00-\$15.00; 5 gave \$15.00-\$25.00; 10 gave \$25.00-\$50.00; 5 gave \$50.00-\$75.00; 6 gave \$75.00-\$100.00; 1 gave \$100.00-\$150.00; 8 gave \$150.00-\$200.00; 3 gave \$200.00-

-\$250.00; 2 gave \$250.00-\$300.00; 1 gave \$350.00-\$400.00; 4 gave \$400.00-\$500.00; 2 gave \$500.00-\$600.00; 1 gave \$600.00-\$700.00; 1 gave \$700.00-\$800.00; 1 gave \$900.00-\$1,000.00; 1 gave \$1,000.00-\$1,250.00; 1 gave \$1,500.00-\$2,000.00.

X. 58 churches have 250-300 members each. Of these churches, 6 gave nothing; 1 gave \$.01-\$5.00; 3 gave \$5.00-\$15.00; 1 gave \$15.00-\$25.00; 12 gave \$25.00-\$50.00; 6 gave \$50.00-\$75.00; 1 gave \$75.00-\$100.00; 5 gave \$100.00-\$150.00; 4 gave \$200.00-\$250.00; 1 gave \$250.00-\$300.00; 1 gave \$300.00-\$350.00; 2 gave \$350.00-\$400.00; 2 gave \$400.00-\$500.00; 2 gave \$500.00-\$600.00; 1 gave \$600.00-\$700.00; 3 gave \$700.00-\$800.00; 1 gave \$800.00-\$900.00; 1 gave \$900.00-\$1,000.00; 3 gave \$1,000.00-\$1,250.00; 1 gave \$1,250.00-\$1,500.00; 1 gave \$2,500.00-\$3,000.00.

XI. 61 churches have 300-400 members each. Of these churches, 3 gave nothing; 1 gave \$.01-\$50.00; 5 gave \$25.00-\$50.00; 6 gave \$50.00-\$75.00; 4 gave \$75.00-\$100.00; 6 gave \$100.00-\$150.00; 2 gave \$150.00-\$200.00; 4 gave \$250.00-\$300.00; 1 gave \$300.00-\$350.00; 1 gave \$350.00-\$400.00; 2 gave \$400.00-\$500.00; 5 gave \$500.00-\$600.00; 3 gave \$600.00-\$700.00; 2 gave \$700.00-\$900.00; 2 gave \$900.00-\$1,000.00; 2 gave \$1,000.00-\$1,250.00; 1 gave \$1,250.00-\$1,500.00; 5 gave \$1,500.00-\$2,000.00; 2 gave \$2,000.00-\$2,500.00; 2 gave \$2,500.00-\$3,000.00; 1 gave \$3,000.00-\$4,000.00; 1 gave \$5,500.00-\$6,000.00.

XII. 18 churches have 400-500 members each. Of these churches, 1 gave \$25.00-\$50.00; 1 gave \$75.00-\$100.00; 2 gave \$100.00-\$150.00; 2 gave \$150.00-\$200.00; 1 gave \$250.00-\$300.00; 1 gave \$300.00-\$350.00; 1 gave \$500.00-\$600.00; 1 gave \$600.00-\$700.00; 1 gave \$700.00-\$800.00; 1 gave \$1,000.00-\$1,250.00; 1 gave \$1,250.00-\$1,500.00; 2 gave \$1,500.00-\$2,000.00; 1 gave \$2,500.00-\$3,000.00; 1 gave \$3,000.00-\$3,500.00; 1 gave \$3,500.00-\$4,000.00.

XIII. 16 churches have 500-600 members each. Of these churches, 1 gave nothing; 1 gave \$50.00-\$75.00; 2 gave \$100.00-\$150.00; 1 gave \$500.00-\$600.00; 1 gave \$600.00-\$700.00; 1 gave \$700.00-\$800.00; 1 gave \$900.00-\$1,000.00; 2 gave \$1,500.00-\$2,000.00; 1 gave \$2,000.00-\$2,500.00; 1 gave \$2,500.00-\$3,000.00; 1 gave \$3,000.00-\$3,500.00; 1 gave \$5,000.00-\$6,000.00; 1 gave \$8,500.00-\$9,000.00.

XIV. 5 churches have a membership of 600-700 members each. Of these churches, 1 gave \$75.00-\$100.00; 1 gave \$400.00-\$500.00; 1 gave \$1,250.00-\$1,500.00; 1 gave \$1,500.00-\$2,000.00; 1 gave \$3,000.00-\$3,500.00.

XV. 5 churches have a membership of 700-800 members each. Of these churches, 1 gave \$1,500.00-\$2,000.00; 1 gave \$2,500.00-\$3,000.00; 1 gave \$3,000.00-\$3,500.00; 1 gave \$4,500.00-\$5,000.00.

XVI. 6 churches have a membership of 800-900 members each. Of these churches, 1 gave \$700.00-\$800.00; 1 gave \$1,500.00-\$2,000.00; 1 gave \$2,000.00-\$2,500.00; 1 gave \$2,500.00-\$3,000.00; 1 gave \$3,000.00-\$3,500.00; 1 gave \$4,500.00-\$5,000.00.

(Continued next week)

Judging from the above table, all of us need to preach and practice STEWARDSHIP, don't we?

Mississippi Woman's Missionary Union

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 MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

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MRS. W. J. PACK, Laurel, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

A Message from Greenwood

The ladies of the W. M. U. of Greenwood are anxious for you to send the names of your delegates to Mrs. Zilpha Garrard just as soon as convenient. Why? Well let me tell you. We want all to be comfortable and happy during your stay with us and we can make this possible if you will cooperate with us. You will do this I am sure, won't you?

Mrs. J. E. Mann, chairman of the homes committee, is meeting with ready response in her work. Mrs. W. H. Harper, chairman of cars committee, has her "chauffeurs" trained to carry you any where you might want to go during your stay with us. Mrs. T. M. Curry, chairman of the lunch committee, has lovely plans made for your convenience at the noon hour. Mrs. C. A. Hall, chairman of pages and ushers, met with ready response when she asked her Y. W. A. girls to act in that capacity.

Mrs. L. P. Quinn, with her committee, will be "boosters" to you and try to make you feel as much at home in our place of worship as if you were in your own. Mrs. C. R. Prosser, organist and leader of the choir, has prepared a program of music which we hope you will enjoy.

The church will be attractive for you because of Mrs. C. E. Couty's plan for decoration.

Mrs. T. R. Henderson, our efficient and beloved president, has just put her whole soul into the planning of details and is working with Mrs. Aven and Miss Lackey to make the Convention one of interest and help to all who come.

Dr. Edward Judson Caswell, our pastor, will welcome you as your host while here and we want you to know and love him as we do.

You will help us in all of this by sending your name in early to

Mrs. Zilpha Garrard,
Greenwood, Miss.,
River Front.

Won't you? I am sure you will. Thanks.
Sincerely,

Mrs. Fred Little,
Chairman Publicity Committee.

"We Are Seven"!

(Standard A. I. Organizations of W. M. U. for 1928)

Osyka W. M. S.

Name of President, Mrs. W. M. Biggs.
Name of Y. W. A. Leader, Miss Brown.
Name of G. A. Leader, Mrs. E. C. Fortenberry.
Name of R. A. Leader, Mrs. S. A. Williams.
Name of Sunbeam Leader, Mrs. E. O. Bergold.
Name of Pastor, Rev. S. A. Williams.

Itta Bena W. M. S.

Name of President, Mrs. R. D. Pruitt.
Name of Y. W. A. Leader, Mrs. W. E. Johnston.
Name of G. A. Leader, Mrs. J. M. Kelly
Name of R. A. Leader, Mrs. S. J. Gileson.
Name of Sunbeam Leader, Mrs. G. W. Gates.
Name of Pastor, Rev. L. D. Posey.

Corinth First W. M. S.

Name of President, Mrs. R. L. Riding.
Name of Y. W. A. Leader, Mrs. A. J. McEachern.

Name of G. A. Leader, Mrs. L. S. Wright.
Name of R. A. Leader, Mrs. H. B. Waller.
Name of Sunbeam Leader, Mrs. Dan Turner.
Name of Pastor, Dr. T. W. Young.

Cherry Creek W. M. S.

Name of President, Mrs. Alice Caldwell.
Name of Y. W. A. Leader, Mrs. H. B. Leavell.
Name of G. A. Leader, Mrs. R. O. Goodman.
Name of R. A. Leader, Mrs. N. C. Pitts.
Name of Sunbeam Leader, Mrs. T. E. Holmes.
Name of Pastor, Rev. H. G. West.

McComb First Church W. M. S.

Name of President, Mrs. Thomas Purser.
Name of Y. W. A. Leader, Mrs. W. A. Knight.
Name of G. A. Leader, Mrs. L. Boyd.
Name of R. A. Leader, Mrs. W. A. Williams.
Name of Sunbeam Leader, Mrs. J. L. Standifer.
Name of Pastor, Dr. J. W. Mayfield.

Laurel First Church W. M. S.

Name of President, Mrs. C. H. Hull.
Name of Y. W. A. Leader, Mrs. P. M. McDonald.

Name of G. A. Leader, Mrs. J. C. Wright, Mrs. P. B. Bridges and Mrs. L. Boyd.

Name of R. A. Leader, Mrs. C. G. Hull.
Name of Sunbeam Leader, Mrs. Homer Denham.

Name of Pastor, Rev. L. G. Gates.

Hattiesburg Immanuel

Name of President, Mrs. W. J. Cleveland.
Name of Y. W. A. Leader, Miss Marguerite Pack.

Name of G. A. Leader, Miss Wade Wells.
Name of R. A. Leader, Rev. W. S. Allen.
Name of Sunbeam Leader, Miss Helen Bond.
Name of Pastor, Rev. W. S. Allen.

Come to Memphis, "The Heart of the South"

Yes, fellow-workers of the W. M. U. of the Southern Baptist Convention, we are anxiously awaiting your arrival in our city to attend the annual meeting of the W. M. U. of our southland. It seems hardly possible that four years have elapsed since the Southern Baptist Convention met in Memphis.

The Baptist women of our city and county have made splendid plans for your coming, and we want you to know that you will find a cordial welcome and a hearty handshake awaiting your arrival.

There are many reasons why every person that can avail herself of this opportunity should attend the 1929 W. M. U. annual meeting:

First—It is a real joy and privilege to meet friends from our eighteen southern states and renew acquaintances from year to year.

Second—The deliberations of the annual meeting fill one with new aims, ideals, ambitions, greater plans to do God's work in a bigger, better way and a realization that life is so worth while after all.

Third—Memphis and Shelby County want you as their guests during the second week in May. We have invited you to come and dwell with us for a few days—we want you.

Fourth—Memphis is better fitted to entertain you than any city in the southland. The opportunities which Memphis affords and the ideal condition of the surrounding country give no hint of the sacrifice and toil on the part of its citizens who are responsible for its splendid welfare. The present advantages of our city are not the realization of a dream but the fruition of years of planning and toiling by its citizens whose vision extended beyond the horizon of yesterday and realized the needs of tomorrow.

So we have been planning through the years to be ready to entertain the delegates attending the 1929 Southern Baptist Convention as they have never been entertained before. The Municipal Auditorium, the Peabody, Claridge, Gayosa, Chisca Hotels, other smaller hotels and our many homes make this hospitable entertainment possible.

Memphis is the East-of-the-Mississippi gateway to Arkansas, Texas, Oklahoma and the entire southwest. It is easy to reach by rail, having seventeen railroads entering the city. For those coming by automobiles, the state and national highways lead directly to Memphis.

Fifth—The fifth reason you must come is because Memphis is the home of Mrs. W. J. Cox, president of the W. M. U. of Southern Baptist Convention. The Baptist women of her home city are happy to have a share in welcoming you here. We will do all in our power to make you feel "at home", to make your stay both pleasant and profitable. Come and let's make this Convention the biggest and best in S. B. C. history. Memphis is proud of our "Mrs. Cox" and we are "behind her" for a successful meeting. Come!

Mrs. E. W. Hale,

W. M. U. Publicity Chairman, Memphis.

It has been the delightful pleasure and privilege of our State Baptist Colleges to have Miss Juliette Mather visit them this past week. Our Miss Traylor accompanied her as she went from one to another. Miss Mather was in M. S. C. W. for the week previous, where according to reports from the pastor great good was accomplished both among the students and in the local church where she gave three messages. Miss Traylor met her in Clarke on Monday evening where the annual Y. W. A. banquet was served; and where the Message from there: (of course it is from a dear girl) "They both surely made a hit". Hillman girls received them in a down pour of rain; but their ardor was not dampened one whit. It was a great occasion. Last came the visit to Blue Mountain from which we have not yet heard, but know it was as splendid an occasion as the others.

How grateful we are to Headquarters for sending Miss Mather to us. She always proves a benediction and a blessing.

Just one more issue of the Baptist Record before the W. M. U. Convention but we know the word has gone far and wide, and our women are preparing to go up in multitudes to worship, to serve, and to go home with renewed visions of the coming year's work. We are not forgetting that this is Stewardship Year.

It is said that invitations for the 1930 Southern Baptist Convention will be sent from three places: Tampa, Fla., San Antonio, Texas, and Tulsa, Okla.

The seizure of liquor in Washington being transported in a truck brings up the question of who makes the laws in this country, the American Congress or the diplomats from other countries. The liquor was intended for the Siamese legation, but was being hauled by an American, while the law provides that such liquor to be immune from confiscation must be transported by some one belonging to the diplomatic corps.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

OF BLESSED MEMORY

One of my first pastorates when I entered the ministry was Pleasant Hill Baptist Church. The good church of Blessed Memory is located at the inland town of Conehatta in Newton County. For twelve years the good members of that church suffered me to remain as their pastor. I never had happier days in the service of my Lord. Surely some of the salt of the earth worshipped at old Pleasant Hill.

This church has been noted for long pastorates. Rev. Lee P. Murrell, of blessed memory, was the pastor for forty-four years; Rev. Jas. E. Chapman was pastor for fifteen years, and this poor man was there for twelve years. Thus three pastors have served the church for seventy-one years. Others who have been pastor there are Elders N. L. Clarke, W. B. Sansing, F. M. Breland, J. E. McCray, Clyde Bufkin, —Murphy, and perhaps others.

The Pace family was the leading factors in this church for many years of its existence, and some of them are there yet, the younger generation. When I was there I remember with joy in my heart the Paces, Bishops, Covington, Wilson, Nichols, Adams, Cartledge, Holidays, Pearson—well just so many that I cannot mention all who were active in the work. We had Saturday services there and I always knew that certain faces would be turned up to me in interest and sympathy at each Saturday service unless Providence kept them away. It is a great help to have those on whom you can count absolutely. Nothing like it in the world. I had them at old Pleasant Hill.

When I began as pastor of this church the house of worship was some mile or more east of the town, out at the cemetery where it was located when it was organized back in 1841. The center of population was out there in that day before

the town was begun. Soon after I began, in 1908, removal of the location to Conehatta began to be discussed. Of course, there was opposition to this for graveyard and sentimental reasons mostly; but after some years, while I was still pastor, the location was moved up town and a splendid house of worship was built. This good church is doing business in this building now.

One of the sad features of my retrospection in connection with Pleasant Hill Church and my pastorate there is the fact that so many of those who were there then are there no more. Many have moved to other fields and many have gone on home to be with God and enjoy the fruits of their toil on earth. All the old generation of Paces are gone, the Bishops only a few remain, Covington is gone, Wilson is gone; the Nichols, Adams and some others, McDills and Browns, are there yet. How I cherish the blessed memory of all those dear old friends of mine.

Some peculiar things happened while I was pastor there: Bro. and Sister Tom Pace both died near the same hour and were buried in the same grave. A strange coincidence, or coincidents, in connection with this family is the fact that Bro. Pace's father and mother died and were buried in the same grave; and two of their grand children, two little girls of Mr. and Mrs. L. D. Bishop died and were buried in the same grave. That is something that I never knew to happen in our family before. Mrs. Bishop, one of the dear old saints a member of that church, died in the church house one Sunday morning. The crowd was gathering for the usual monthly service I had not arrived. When I did get there I was informed that Sister Bishop had gone home. One of the sweetest characters that I ever knew went from the church house, where she delighted to go, up to the Father's house of delightful joy. How fitting!

The days and years at old Pleasant Hill and the loved friends that I knew there will ever be a "blessed memory" and I wait and watch for the reunion with many of them over there. "O, think of the friends over there."

NOTES AND COMMENTS

Miss Thelma Tierce, one of the fine girls from Elam Baptist Church, Yalobusha County, is in Blue Mountain College. Last week she wrote: "I have found Blue Mountain to be a fine place, and I expect to stay here until Summer school is out."

In a letter from Rev. E. J. Hill, of Memphis, until recently pastor of Merton Avenue Baptist Church, of that city, he says: "While I was pastor of Merton for six years the membership was doubled, the church was much unorganized when I came but I leave it well organized in every department, a splendid lot has been bought and paid for on which to build a new house. \$1,500.00 on hand for church building purposes and a new house will be built soon, \$2,000 have been spent on repairing the old house and pastorium and not a cent owing on it. All in peace and the

present pastor, Bro. Poag, is happy and starting off well with the work. "Bro. Hill has located at 683 Hudson St., Memphis, and will serve the Raleigh Baptist Church half-time and the Capleville for half-time, two good churches just outside the city limits. He seems happy in his new work.

The Baptist Church at Coldwater, Neshoba Co., had a good meeting last week, Rev. G. O. Parker of Union, did the preaching. There were two additions to the church. This church is planning to have an opening service the first Sunday in April, Dr. R. B. Gunter and all former pastors are invited to be present.

Rev. A. T. Mitchell, son of Rev. J. F. Mitchell, formerly of Calhoun City, Miss., is now pastor of Angie (La.) Baptist Church for half-time and of Sandy Hook and Hurricane Creek Baptist Churches (Miss.) for one-fourth time each. He finished at Clarke Memorial College and has taken a four year course at Baptist Bible Institute, New Orleans. He reports 25 additions and other progress in the Angie church since he went there last Sept. The Church recently presented him with a new car. Another Mississippi Boy making good in the Lord's Work.

Rev. L. E. Roane, of Yalobusha Co. has been unwell during the winter, but we are glad to note that he is getting back to normal again. He has accepted but one church yet, Dividing Ridge; if other churches near are in need of a pastor they may confer with him at Coffeerville, Route 4.

Anti-evolutionists will ask the Legislature of every state to enact a law, or submit such enactment to the voters, prohibiting, in all tax-supported schools, instruction that man came from the brute by evolution and was not created.

Evolution is not proven and is not true, and voters have a right to say it shall not be taught in the schools as science and the truth. Rev. W. A. Williams, D.D., Camden, N. J., will send a copy of his recent book, "Evolution Disproved" free to every member of a committee considering such a bill, and one to every member of the Legislature free, if some one will forward to him 20 cents percopy, one-fifth price. "Unanswerable", masterful"; "an absolute demonstration"; "fully disproves Evolution"; etc.

HERNANDO

At a meeting held in the Hernando Baptist Church this afternoon the young people reorganized the B. Y. P. U. After a singing a very interesting talk was made by our pastor, Rev. C. C. Weaver.

The following officers were elected:

Mrs. Westerman, President.
Eugenia Nichols, Vice-President.
Zola Williams, Secretary-Treasurer.

Ramelle Eason, Corresponding Secretary.

Angus Emerson, Captain—Group No. 1.

William Sutton, Captain—Group No. 2.

Bonnie Rogers, Quiz Leader.
Rev. C. C. Weaver, Song Leader.

The officers are working on plans for a very interesting program for next Sunday. The 11th chapter of Romans was given us to read this week for our quiz next Sunday afternoon.

Very truly,
RaMelle Eason,
Corresponding Secretary.

We overheard a woman say that she didn't know the golf course in Canandaigua was so old until she heard her husband say that a man went around it once in 71.—Ex.

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The Sunday School Department

SUNDAY SCHOOL LESSON

March 24, 1929

Stewardship and Missions,
Acts 1:6-8; II Cor. 8:1-9

GOLDEN TEXT—It is required in stewards, that a man be found faithful. I Cor. 4:2.

1. The Stewardship of Self in Service is involved in Christ's program of missions. (1) Consider the personnel. On the last of the forty days following his resurrection Jesus appeared the last of five times to the apostles as a body. Their association with him in the flesh was new a thing of the past, and since they had been given "many infallible proofs" of his resurrection, they were never again to see his risen body with their natural eyes. Alone they were being left in the world,—a world that slew the Master and was soon to lift against them bloody hands. But they were not left without compass and chart to sail the unsailed seas before them. Before leaving them Jesus in a few simple majestic sentences outlined their fundamental duties reaching from that moment to the end of the age and circling out from Jerusalem to the ends of the earth. (2) Consider the power. Already they had been told that when Jesus went away another Comforter would come and guide them into all truth. Now Jesus is going away and so in his last words he commands his followers to wait for the fulfillment of that promise "not many days hence". They must wait in Jerusalem which was not only redolent with recent association but also the best radiating point for the new faith. Nor must they confuse the spiritual kingdom of the Messiah with the utterly material view of a mere restoration of a glorious earthly kingdom to the people of Israel. And let them in their waiting be ready for the early coming of the Holy Spirit who would plunge their souls into his enveloping presence as the Baptist plunged their bodies in the Jordan waters, and who would empower them for service in the days to come. More could they do by waiting than by work. (3) Consider the program. The disciples were now told by the risen Lord to be not apologists for his cause or antagonists of his foes, but simply, because inclusively, "witnesses unto me". Let them but give Christ a chance at the world through their testimony, and he will win his way over the hearts and lives of men. And now the sphere of service widens before their eyes: first in Jerusalem, the city of their present residence; next, in all Judea, the outlying district around their city; then in Samaria, the neighboring province with its semi-foreign population; and further still, into the uttermost parts of the earth with its admixture of all races and peoples. In short, not an inch of earth must be left without its witness for Christ.

2. The Stewardship of Substance in Service is involved in Paul's program of stewardship. (1) Associate stewardship was exhibited by the churches of Macedonia. They were in much affliction. Their poverty was deep. Their surroundings were unfavorable. Nevertheless their Christian joy was abundant and they were richer in liberality than in property. Paul bore glad witness to their generosity. He declared that they had contributed not only according to their power, but even beyond their power. Moreover, they gave not under compulsion, but freely of their own accord. Hence, giving with them amounted to a grace. Their fellowship was nowhere finer than in their ministering to the saints. And the secret of Macedonian liberality was found in the fact that they first gave themselves to God. Then they placed themselves under the leadership of the Apostle and so the will of God was manifest in their gifts as in every phase of their lives. (2) Congregational Stewardship was enjoined upon the church at Corinth which was exhorted to similar liberality. Indeed Titus had already made the beginning in this direction. Let the church cooperate with him in completing the grace of giving. Paul added his own word to that of Titus. He was aware of the fact that the Corinthian saints abounded in great faith, in effective utterance, in knowledge of the truth, in compelling earnestness, and in the crowning quality of love. Now he urged them to abound in the grace of liberality in order to make their stewardship symmetrical. His plea was not a matter of apostolic command, but simply a call for an expression of the sincerity of their love. (3) Individual Stewardship was ideally embodied in the Lord Jesus who by his grace not only set a divine example before them, but afforded the greatest possible inspiration. He was rich as the universe itself. He became as poor as the poorest but he made the sacrifice in order that he might make men infinitely rich. Such an example can be found nowhere else.

MASHULAVILLE

A large crowd attended the dedication service which was held at Mashulaville Baptist Church March 3rd. The new Sunday School annex, consisting of four well finished rooms, was dedicated to the Master's service. We are now planning to

equip these rooms and give our church building a general overhauling. The spirit is fine and we are going forward in a great way.

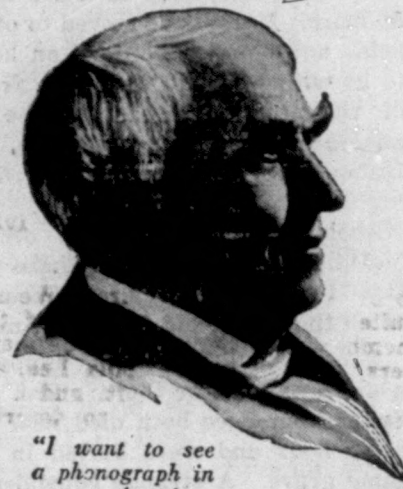
The program was, as follows:

1. Introductory remarks, Pastor.
 2. Song service, Prof. J. E. Roane.
 3. Dedicatorial sermon, Rev. Pearson, Maon.
 4. Dedicatorial prayer, Pastor.
 5. Special music, Ellison Ridge Quartette.
 6. Announcements, Pastor.
- After the service, a large crowd

attended the Sunday School classes. There is a contest on between the Reds and Blues of the Sunday School to enliven the unenlivened of our community. This contest will continue until the last Sunday in June and on July 4th, we will have one of those good old-fashion Sunday School picnics. The spirit is running high, and both sides are working hard. It seems as if this is to be a great year for the church.

Praise His Name!

—F. H. Miller, Pastor.



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HAROLD SOMERS, Brooklyn N. Y.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Genesis 24:1-28

It was the custom in Abraham's country for the father to find a suitable wife for his son by the time he was twenty years old, but for some reason, Abraham put this off from year to year. Perhaps he loved Isaac so much that he wanted to keep him for his own as long as he could. Perhaps there was no suitable young woman near at hand, and Abraham did not want his son to marry one of the heathen women about them. But at last, three years after Sarah had died, Abraham began to think of his kinfolks in the land he had left so long ago, and he sent the head servant of his house, Eliezer by name, to find a wife for his son. This was a hard thing for Eliezer to do, for he didn't know the country nor the people, but he set out, having solemnly promised to do faithfully what he had entrusted to him. He asked the Lord to help him to know the girl whom He had picked out for the wife of his master's son, and asked for a sign that it should be the one who furnished him and his camels with water at the well in her town. So, very quickly after this came Rebekah, Isaac's cousin, bringing her pitcher to draw water from the well. When the strange man asked for a drink, she gave it immediately, and also took the trouble to water his camels. This was the sign, and the servant was happy. He had already noticed that she was a very pretty girl, and during the short talk with her that followed, he found out some other things about her. He found out that she was kind, obliging, friendly and hospitable. Study the chapter, and see if you can find all this. These are mighty good things for a girl to be, whether she is going to get married or not. He also found that she was the daughter of Abraham's brother.

My Dear Children:

So many of you have pets that I believe I will ask you when you write next to tell us a little story of your pet. What did your pet kitten or cat or dog or chicken or duck or hen, do that was real cute, or smart or affectionate? Write and tell us all about it. I think that will be more interesting than the color of our eyes and hair. Do you know, I can't begin to remember the color of the eyes and hair of all of you? So now let's see which of you has the smartest pet.

When you write, don't forget to remember the B. B. I. girl.

Much love from,
—Mrs. Lipsey.

Moscow, Tenn., Feb. 20, 1929.

Dear Mrs. Lipsey:

I have not written to you in a long time. I belong to the Junior S. S. and Intermediate B. Y. P. U. I have 2 cats, (Kitty and Blackey), and a dog, (Ned), for pets. My Mother knows Dr. Lipsey. I worked Sat. morning driving a team. I am in the 7th grade and 12 years old. I like to read. I have a few books, The Boy Scout in Mexico, The Boy Scout in the Northwest, The Gun Farmer, The Oregon Trail, Phil. Bradley Mt. Boys. If the orphans want any of them, they can have them. I can get money for postage. It sleeted, snowed and rained this evening, and is raining now. Your friend,
Francis McDugle.

Slayden, Miss.

Write to the Orphanage, Francis, about your books. I'm sure they will be glad to have some of them. Or, you might send one or two to The Baptist Orphanage, Jackson, Miss., Care Mr. Thompson, without writing,

I think. Come again.

Taylorville, Miss., Feb. 16, 1929.

Dear Mrs. Lipsey:

I am a little boy 7 years old My name is Cecil Jones. My Mamma is dead and we live with our Auntie. I go to school, and am in the high first. I go to church and S. S. My Auntie reads the children's letters for us. I am in bed with measles, so Auntie is writing for me. I am going to try to send something for the orphans next time. Love, from,
Cecil Jones.

All right, Cecil, and don't forget the B. B. I. girl. What a nice Auntie you have! I can see that. I hope you are well of the measles by now.

Morton, Miss., Feb., 11, 1929.

Dear Mrs. Lipsey:

We are two little girls that wish to be members of the Circle. We are quite sure you and the rest of the members will accept us to be members. Won't you? I Lilla Lee, am 13 years old. I am 4 ft. and 3 in. high. Well, I will try to describe myself. I am a blonde, "cat eyes", of course. Well, will hang up the receiver for this time and let Irene have the floor.

I, Irene, am 11 years old. I am about 5 ft. high. Guess you would like to know how I look. Well, not pretty at all. I am a brunette. I have blue eyes.

We go to B. Y. P. U. every Sunday evening and S. S. every Sunday morning. Our S. S. teacher is Mrs. Ott, and B. Y. P. U. teachers are Mrs. Gaston and Mrs. Stuart. We belong to the Junior Class. Enclosed find 10c for the B.B.I. girl. Well, guess we had better close for this time, although we could write all day. With lots and lots of love to you and all the members,

Your hope to be members,
Lilla Lee Manning and Irene Townsend.

P. S.: Mrs. Lipsey, we are so sorry that we haven't any books to send, so we are sending money.

I am glad to hear from you, Lilla and Irene, and hope you both will enter the contest that begins today. Your felt hat will do just as well as Mother's, if you have a felt hat that is past its usefulness as a hat.

Florence, Miss., Feb. 23, 1929.

Dear Mrs. Lipsey:

I have been wanting to join your happy Circle, so I thought I would write to you all. I read the letters in every Baptist Record. I am a little girl 9 years old. I go to school every day. My teacher's name is Mrs. Dollie Summers. I surely do like her. I go to S. S. and Church nearly every Sunday. My S. S. teacher is Mrs. Ollie McDonald. I am sending 10c for the Orphanage.

Your new member,
—Bessie Byrd.

P. S.—I am sending my letter in with my Sister's.

Bessie, be sure to write us what you have made for the contest. Thank you for the money.

Florence, Miss., Feb. 23, 1929.

Dear Mrs. Lipsey:

I have been thinking for a long time that I would write to you and join your Circle. I am a little girl 7 years old, and I go to school at Clear Branch, and I go to S. S., too. My teacher's name is Mrs. Dollie Summers. I sure do like her. Our Pastor is Bro. W. L. Grafton. We have preaching every fourth Sunday. I have 4 brothers and 4 sisters, and I am blessed with a Mother and Father. I am sending 10c to the B. B. I. girl. Hoping to see this in print,

Your new member,

—Dora Byrd.

You are right in saying "blessed", Dora, for you surely are blessed. I am glad to have you and Bessie join us. Thank you.

Picayune, Miss., Feb. 26, 1929.

Dear Mrs. Lipsey:

May I join The Children's Circle, because this is my first letter? I have a brother in the Sanitorium at Magee. I have 2 sisters at home and 3 brothers. I am 12 years old, and I am in the 7th grade. Please publish this real soon, because I want to see it. I had my last birthday on Christmas Eve. I am sending a dime for the B. B. I. girl. My name is Cameron Armstrong.

You came very near being a Christmas gift, didn't you, Cameron? Do you get as many birthday gifts as you would if you were not so close to Christmas? I hope your brother is improving. Thank you.

Houlka, Miss., Feb. 27, 1929.

Dear Mrs. Lipsey:

Is there room for me in The Children's Circle? I am a little boy 7 years of age, and I am in the 3rd, grade. My name is Horace Sugg. I have been thinking I would write you. My Mother has just read The Children's Circle to me. I enjoyed it very much. With very much love, from,

—Horace Eugene Sugg.

Always room for one more, Horace, like a street car. We are glad to have you. Are you kin to the Suggs people at Eupora? You needn't be afraid to say yes, for they are fine.

Tillatoba, Miss., Mar. 1, 1929.

Dear Mrs. Lipsey:

This is my third time to write. I enjoy the children's page so much. I am sending five cents to the B. B. I. Girl. Mother, Dady, Sister Gladys and I belong to the Baptist Church. Mother says she wishes that she could see you because you write such Christian letters. We need lots of Christian people to pray for the lost ones. I live on a farm, have 32 little chickens and a few flowers. I enjoy working them. I want to take a trip to Arkansas this Summer to see some of Mother's people. My Mother and Daddy have joined the Bible Study. Brother Joe Sturdivant will carry on the meeting next Summer. Mamma would write the children's page, but she can't use her right arm. I would like very much to have one of your pictures. I will close with much love,

—Audra Cook.

I know you were a regular contributor, I mean writer, Audra, I wish I could see you all, too. Thank you for the money.

Slate Springs, Miss., Feb. 28, 1929.

Dear Mrs. Lipsey:

My Papa and Mamma take The Baptist Record, and I sure do enjoy reading the children's letters. I am a little girl 9 years old, and in the 4th grade. I sure do love my teacher. Her name is Sarah Urania Hardin. My birthday is Dec. 23. I have 3 brothers and 2 sisters. I have not written before. I will close, with love,

—Jewel Denton

Here another member that is close to Christsmas. You must write again Jewel.

Stage, Miss.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I study the 3rd, grade and like all my books except arithmetic. Mamma gets so worried because I forget the multiplication tables. She says I am like my eldest sister who could not learn arithmetic for ever so long. But she finally did, and maybe I will too. I like to read the children's letters. I am reading a good book. The name of it is "The Doers". I am sending a dime to the orphans. Love to all,

—Thelma Marie Finch

Mama and you must not get discouraged, Thelma: "If at first you don't succeed, try, try again", you know. The orphans are getting a heap of dimes, these days. Thank you for yours.

Gunnison, Miss., Feb. 22, 1929.

Dear Mrs. Lipsey:

How are you and the Circle? I just recently moved here. So far, I like it fine. My Daddy, Bro. Evans, is my Pastor. I guess Dr. Lipsey knows him. Ask him. I have 3 school teachers. They are Miss Hull, Miss Adams and Mrs. Haag. I like them fine. I live about 2 yards from Baptist Church. My S. S. teacher is Miss Cockerham. I like her fine. Enclosed you will find 25c for the Baptist Orphanage. I am,

Yours truly,

—Edwin G. Evans.

Why certainly, Dr. Lipsey knows your father. Do you mean 6 feet, Edwin, or yards that go around a house? We are obliged for the money.

Sylvarena, Miss., Feb. 24, 1929.

Dear Mrs. Lipsey:

My Mamma and Daddy take the Record. Mamma reads the letters to me and my two sisters. Their names are Winnie Mae and Louise. I am a big girl, 9 years old, and I am in the fourth grade, and my teacher is Mis Evelyn Ward, and I love her very much. I am sending 10c for the orphans. Mamma reads the Bible study to us. I am trying to surprise my Grandmother. She is good to me.

With much love,

—Emma Ruth Smith.

I'm glad to have three more members of the Bible Band from your family, Emma Ruth—four, if Mamma will let us count her. Thanks for the money, and write again soon.

Oxford, Miss., Feb. 16, 1929.

Dear Mrs. Lipsey:

I am sending you 10c for the orphans. I am 8 years old, and in the fourth grade. I go to school at Burgess. We had a Valentine party Thursday afternoon. I got 16 Valentines from both boys and girls. I go to S. S. almost every Sunday. My teacher's name is Mrs. G. C. McElroy. I have 2 brothers and 6 sisters, of whom I am the youngest. With best wishes for you and the orphans,

Your friend,

—Marvin Holcombe Waller.

Well, Marvin, you must get up some of those sisters to go into our contest. You were surely very popular on Valentine's day. Thank you for the contribution.

Collins, Miss., Feb. 25, 1929.

Dear Mrs. Lipsey:

I am a little girl 11 years old, and in the 4th, grade at school. My teachers' names are Miss Bryant and Mrs. Pickering. I like them just fine. I go to S. S. I am sending 5c for the little orphan children. My Mother is living and my Dady is dead.

Your friend,

—Lucile Rogers.

Eleven is just the right age for you to make something nice out of "Mother's old felt hat"—or yours, if you have one. Try your hand, and let us hear from you. Thank you.

Osyka, Miss., Feb. 6, 1929.

Dear Mrs. Lipsey:

I am a little boy 9 years old. I am sending 10c for the B. B. I. girl. I go to school at Silver Springs, and am in the 4th grade. I go to S. S. and church. With love to you all,
Millard Quinn.

Lots of things you didn't tell us, Millard—whether you ever "miss" anything at school, whether the teacher ever whips boys 9 years old, but not you, and so forth. Come again, and thank you for the money.

RECEIPTS FOR FEBRUARY 1929			GRENADA COUNTY ASSOCIATION			LEE COUNTY ASSOCIATION		
	Budget	Specials						
ALCORN ASSOCIATION			Grenada 1st	116.50	10.00	Wiggins	50.00	
				116.50	10.00		1,178.79	
BAY SPRING ASSOCIATION			HARRISON COUNTY ASSOCIATION			LEE COUNTY ASSOCIATION		
Montrose	9.00		Gulfport 1st	100.00		Sherman	51.20	
	9.00		Handsboro	7.65		Tupelo 1st	619.90	
				107.65		Verona	28.10	
BENTON COUNTY ASSOCIATION			HANCOCK COUNTY ASSOCIATION					
			Kiln	25.00				
BOLIVAR COUNTY ASSOCIATION						LIBERTY ASSOCIATION		
Boyle	20.00			25.00				
Rosedale	12.00		HINDS COUNTY ASSOCIATION			LEFLORE ASSOCIATION		
	32.00		Bethesda	15.00		Greenwood 1st	570.68	60.00
CALHOUN COUNTY ASSOCIATION			Davis Memorial	70.73	13.23	Sidon	26.00	
Calhoun City	100.00		Griffith Memorial	55.00		Vance	14.00	
Mt. Moriah	21.00		Jackson 1st	621.06				
	121.10		Jackson—Galvary	1,313.09		610.68 60.00		
CARROLL COUNTY ASSOCIATION			Pocahontas	2.00	1.36	LINCOLN COUNTY ASSOCIATION		
			Terry	25.00	20.00			
CHICKASAW COUNTY ASSOCIATION			Utica	50.00		Bogue Chitto	60.00	
Buena Vista	6.15		Vicksburg 1st	348.30		Brookhaven	350.25	
Mt. Olive	3.00			2,500.18	34.59	Clear Branch	3.10	
Okolona	100.00		HOLMES COUNTY ASSOCIATION			Heucks Retreat	6.50	
Providence	3.75		Durant	100.00		419.85		
Van Vleet	15.00		Pickens	60.00		MADISON COUNTY ASSOCIATION		
	127.90		Tchula	66.66				
CHOCTAW COUNTY ASSOCIATION				226.66		Canton	198.11	
Clear Springs	4.75		ITAWAMBA COUNTY ASSOCIATION			Farmhaven	20.00	
	4.75		Fulton	101.20		218.11		
CLARKE COUNTY ASSOCIATION				101.20		MARION COUNTY ASSOCIATION		
Enterprise	11.00		JACKSON COUNTY ASSOCIATION			Columbia 1st	220.00	
Harmony	2.00		JEFF DAVIS ASSOCIATION			220.00		
Pachuta	10.00					MARSHALL COUNTY ASSOCIATION		
Shubuta	10.00	10.00	Ebenezer	14.00		Blhalia	200.00	
	23.00	10.00	Hathorn	2.50		Potts Camp	41.10	
COLDWATER ASSOCIATION			Hapzibah	4.00		241.10		
Harnando	75.00	15.00	Phalti	30.00		MISSISSIPPI ASSOCIATION		
Oak Hill	16.00			48.00	2.50	Centerville	50.00	
	91.00	15.00	JONES COUNTY ASSOCIATION			Mt. Vernon	8.87	
COLUMBUS ASSOCIATION			Laurel 2nd	5.00		New Povidence	6.00	
Artesia	13.00		Laurel—Wausau	10.00		Robinson	25.00	
Columbus 1st	388.00		Laurel West	38.94		Stephenson	25.00	
West Point	583.87		Soso	1.25		114.87		
	984.87			48.94	6.25	MONROE COUNTY ASSOCIATION		
COPIAH COUNTY ASSOCIATION			KEMPER COUNTY ASSOCIATION			Amory	91.80	
Carpenter	11.00		Bay Springs	1.25		Splunge	1.92	
County Line	81.53		Scoba	29.50		91.80 1.92		
Crystal Springs	265.14			30.75		MONTGOMERY ASSOCIATION		
Damascus	20.00		KOSCIUSKO ASSOCIATION			Kilmichael	5.50	
New Zion	20.75	2.00	McCool	5.00		Shiloh	4.00	
Sardis	12.15		Springdale	9.00		Winona	125.00	
Shady Grove	84.25			9.00	5.00	134.50		
White Oak	5.50		LAFAYETTE COUNTY ASSOCIATION			MT. PISGAH ASSOCIATION		
	416.07	86.25	Oxford 1st	250.00				
COVINGTON COUNTY ASSOCIATION				250.00		NESHOBA COUNTY ASSOCIATION		
Leaf River	3.00		LAUDERDALE COUNTY ASSOCIATION			Neshoba	6.53	
Providence	16.96		Causeyville—Increase	7.42		Philadelphia	100.00	
Salem	21.19		Meridian 1st	650.00	6.50	100.00 6.53		
	38.15	3.00	Meridian 8th Ave.	13.50		NEWTON COUNTY ASSOCIATION		
DEER CREEK ASSOCIATION			Meridian Highland	20.68		Chunky	1.90	
Hollandale	17.50		Oak Grove	27.35		Hickory	27.00	
Leland	992.88			718.95	6.50	27.00 1.90		
Rolling Fork	15.00	4.00	LAWRENCE COUNTY ASSOCIATION			NOXUBEE COUNTY ASSOCIATION		
	1,007.88	21.50	Oakvale	5.00		Macon	53.50	
FRANKLIN COUNTY ASSOCIATION				5.00		53.50		
Hamburg	13.06		LEAKE COUNTY ASSOCIATION			OKTIBBEHA COUNTY ASSOCIATION		
Natchez	45.00		Cointh	2.00		Bethesda	3.01	
	58.06		Midway	13.00		Starkville	8.50	
GEORGE COUNTY ASSOCIATION			Pleasant Hill	2.00		11.51		
GREENE COUNTY ASSOCIATION			Walnut Grove	147.00		PANOLA COUNTY ASSOCIATION		
Leakesville	4.00			164.00		Good Hope	6.00	
	4.00		LEBANAN ASSOCIATION			Peach Creek	23.15	
			Hattiesburg 1st	1,117.54		Pilgrims Rest	2.83	
			Hattiesburg Main St.	11.25		Pope	10.00	
						Sardis	55.80	14.50
							97.78	14.50

(Continued on page 16)

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

And Here Is Something New Under The Sun

The first Southwide B. Y. P. U. Conference is scheduled to be held in Memphis beginning December 31 and running through January 2nd. That is going to be a wonderful meeting and Mississippi will have her full quota in attendance. The Baptist S. S. Board is sponsoring the conference and we are assured of a most helpful program. More about this conference all along but mark it down in your diary now.

Monroe County Associational B. Y. P. U.

Ex-president J. J. Jones reports that Mr. Lawrence Smith has been elected to the office of president of the Monroe County Associational B. Y. P. U. Mr. Smith was their first president and served in that capacity for a number of years and led the organization to be first in Mississippi Associational B. Y. P. U's. Monroe county was the first association to organize in Mississippi and although working against odds they have done a splendid work. We shall hear more from them from time to time.

News Items From Picayune

Thanks to Mr. J. Penton for several interesting items from the Picayune B. Y. P. U. They could not wait for study Course Week but had their school the first week in March, that's a good sign of interest in the work. During the course they invited the members of unions in the county to come in and share the course with them making it an Associational B. Y. P. U. Training School in a way. Mr. Eastman Formby has been named Associate Director and has already gone to work on his job of enlisting every Baptist Young Person in Picayune for the B. Y. P. U. The Vice presidents of the various unions are working with him in this task and when a committee works results are assured. They had a good write-up in the county paper about their last social. From all accounts this was a mighty good social. Congratulations to Picayune.

Vicksburg Training School

During the week March 3-8 the two Vicksburg churches worked together in holding their Annual B. Y. P. U. Training School. The First church was the place of the meetings and the class work began each evening at six fifteen. Four splendid classes were taught with an intermission for lunch between the classes and an inspirational period following the class work. It was our pleasure to have Bro. and Mrs. Z. Paul Freeman, missionaries to Argentina with us and they were wonderfully inspirational. Mrs. Freeman had about sixty Juniors in class and Bro. Freeman taught the book "The Plan of Salvation" to a splen-

did group of seniors and adults. The inspirational periods were in charge of Bro. and Mrs. Freeman. They brought us messages from their Mission field through picture and story. So interesting were they that Bro. Greenoe, pastor of First church, Vicksburg got up the last evening and promised a much needed tent for them in their work, this tent will cost \$200.00 and will be the means no doubt of the salvation of many souls. It was a packed house every evening that we had and every one felt that it was a wonderfully successful meeting.

Hansboro On The Boom

We are indebted to Mrs. D. M. Stacks, Corresponding Sec'y. of the Senior B. Y. P. U. of the Hansboro church for an interesting report of their work down there on the gulf coast. The Seniors have two full groups as well as do the Intermediates and every member seems to be alive to the splendid opportunities afforded by the B. Y. P. U. and are active in all of the unions activities. They are fortunate in having two B. B. I. students, one a graduate as members and one, Miss Ruth Hamil is serving as director. Miss Fay Hamil has also had work in B. B. I. These are daughters of Bro. and Mrs. W. C. Hamil, Bro. Hamil being pastor of the Hansboro church. Mrs. W. H. Lassaie is leader of the Intermediate union. We are happy to have this good report and hope we may soon be able to report some A-1 unions from Hansboro.

The Chickasaw County B. Y. P. U. met at Houka Sunday afternoon, March 10, at 2:30. Sixteen B. Y. P. U's were represented. There were two hundred present, of which a hundred and seventy were B. Y. P. U. members. The Van-Vleet Union rendered a very interesting program, after which several of the visiting ministers made some splendid talks. Conference month was discussed and several of the churches are planning to have one-day conferences. The next meeting will be held at Houston, June 27, at 5:00 o'clock.

—Anna Kate Marion, Sec'y.

NEW CHURCH, PASS CHRISTIAN

It was a beautiful day. The Lord smiled on us. Dr. Gunter was with us and was at his best. In the morning he preached a wonderful sermon on the deacons. Two new deacons were to be ordained at the afternoon service. At two o'clock the doors of our beautiful new church were thrown open. An overflowing crowd filled the building at once. People came from everywhere—New Orleans, Picayune, Wiggins, Bay St. Louis, Gulfport, Biloxi, Handsboro, Long Beach, and many other places. Dr. Gunter again preached a sermon that will not be forgotten for many a day. He preached on the Church.

He will never preach better. A fine program was carried out, a copy of which I enclose. You will have to come to see our new building to realize how fine it is. It cost us a little more than we expected. We still owe something on it. If anybody wants to help in one of the greatest mission fields in the South it will be greatly appreciated. The building will not be large enough if the work continues to grow as it is growing at present. We had four additions to the church Sunday afternoon. We have had thirteen additions since I came the first of this year. Pray that the Lord may continue his blessing upon us.

With every good wish always,
Very fraternally yours,
—W. S. Allen.

FIFTY DOLLARS AND
TWENTY-FIVE CENTS
Ben Cox

One of the most interesting experiences I have ever had is watching the hand of the Lord in His financial support of the work being done by our daily Noon Prayer Meeting, which has been running over fifteen years. We have served, during that time, about six hundred and seventy-five thousand free meals, and have spent several thousand dollars otherwise helping people who are in trouble—and yet, no collection has been taken and no personal solicitation has been made of any one except the Lord for the benevolent work of the meeting.

The contribution box at the door yields usually from \$3.00 to \$5.00 a week. On February 2nd, we were surprised to find in the box a twenty-five cent piece wrapped in a fifty dollar bill. Deacon Stuber, treasurer of this Noon Meeting, posted the books that night. It showed that all bills were paid and five cents in the treasury. On February 25th, we were encouraged to find in the box another twenty-five cent piece, wrapped in a fifty dollar bill, put in by the same party who contributed the other, a little woman who belongs to a Memphis Baptist Church, but resides in the state of Mississippi. She has been for quite a while a very enthusiastic supporter of the Noon Meeting.

BAPTIST CHURCHES OF MERIDIAN HAVE CHURCH SCHOOL OF ADMINISTRATION

The Baptist Churches of Meridian were engaged February 24th to 28th in a School of Church Administration under the leadership of Dr. Clay I. Hudson, Associate Secretary of this department of our Baptist Sunday School Board. This was a new venture in a new field and the pastors of the churches knew little of what to expect. But the results have been highly gratifying and have elicited great appreciation.

The attendance was good and the interest excellent throughout. We had only one course this time. It was the study of "Growing A Church" by Dr. Burroughs taught by Dr. Hudson. All our pastors and those who took the course feel that the study of these will add greatly

to the work of our churches. Arrangements are already in progress for having another school with a large faculty at a later date.

The various departments of our work for many years have been conducting training schools and study courses of the greatest value. These necessarily have focused their interest and attention upon the work of some specific auxiliary of the church. They have been of incalculable benefit. We shall continue to need them and we hope and believe that they will continue to increase in usefulness. But the School of Church Administration serves as a foundation for the schools of teacher training, B. Y. P. U. and Missions in that it sets forth how the church may accomplish its great mission through the utilization of its own immediate forces and the service of its auxiliaries. Something vitally refreshing for all the phases of our work came to us out of this study through which we were led by Dr. Hudson. We feel that this ministry of this new department of our Sunday School Board is going to render the very greatest service to our churches.

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A True Hospital Story

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This is only one of the free cases cared for by your Baptist Hospital in New Orleans.

Will you have part in this Ministry?

A DOLLAR WILL HELP

Southern Baptist Hospital,

New Orleans, La.

COLLEGE COLUMN

STATE TEACHERS COLLEGE

B. S. U. Notes

Program to Big Level Church near Wiggins, Miss., Sunday night, March 10.

Representatives of the B. Y. P. U. at S. T. C. journeyed to Big Level Church near Wiggins, Miss., Sunday night, March 10, and presented a program on the subject of "The Abundant Life" in the interest of strengthening the B. Y. P. U. there. Those taking part on program were Hazel Yaget, L. G. Bickerstaff, Elsie Moak, Lucile Crosby, and W. D. Bremer, B. Y. P. U. Director.

Mission at Clyde, Miss.

Under the direction of B. S. U. at S. T. C. a Bible Study class is now being conducted at Clyde, Miss. Approximately a hundred and twenty people, most of whom are boys, are living in the community which a few years ago was a thriving saw mill town. There is at present no Baptist Church in the community, but the B. S. U. hopes to arrange for preaching service at least once a month.

This offers a great opportunity for extension work for our B. S. U. Much interest is being shown in this work and we hope to accomplish much for our Master in this field of work.

Contest Between First and Fifth Ave. Girls Classes

Contest now going on between the Gleaners and Excelsior Classes composed of college girls at Fifth Ave. and First Churches respectively. This contest is based on a percentage basis. The points counting are attendance, class grade, visitors and new members. In this way, we hope to promote interest and to build up the attendance.

—Reporter.

Ole Miss News

Mr. and Mrs. Frank Moody Purser recently entertained the Baptist students, who were members of the Baptist Church here, with a lovely party at their home. There were about 47 students present, along with four Baptist professors and their wives. The guests were divided into three groups and each group given a name like Katzenjammer and Spitzenberg. A mother and father were selected for each family, and the children chose their names by spelling one of their choice out of the family name. Each family then chose a baby and a beauty contestant. There were contests for each family. It was very comical to watch the babies drink milk out of a baby bottle, especially as two of the babies chosen were professors. The rivalry between the families created much interest in the party. Among the various other contests, one was especially clever. Silhouettes of different guests were pinned on a blackboard and everyone had to write the name of the person represented. There was no doubt about some of the ones represented.

The prettiest in the beauty contest was selected in a unique way.

A table was brought in on which were three fried apple pies. Each beauty contestant with her hands clasped behind her had to eat the pie. The one who finished first was the winner.

After a psychology test which resulted in spelling out, "Refreshments are now Ready", brick ice cream, cake and candy were served. The guests had enjoyed the evening so much that no one could believe it was eleven o'clock and time to go home.

—Margaret McLure, Repr.

WOMAN'S COLLEGE NOTES

We were so happy to have on our campus two days this week Miss Juliette Mather, Southwide young peoples Leader of the W. M. U. and Miss Fannie Traylor, state young peoples leader. Miss Mather was on a visit to the college Y. W. A.'s of Mississippi, and brought to us message as only Miss Juliette can bring. The night of Tuesday, 19th Miss Mather conducted an evening vesper with a beautiful message on Christ-like living. Just after the service the Y. W. A. gave its annual reception. The next day in chapel Miss Mather brought to us a missionary message that inspired us as Y. W. A. girls to want to be more useful to the world and our Christ.

The B. S. U. Council of Woman's College entertained the B. S. U. Council of State Teachers' College at a banquet the night of March 9th. After a toast to S. T. C. Council by Eleanor Ellis of M. W. C. and a response by J. I. Rankin, of S. T. C., Mr. J. H. Pennebaker talked to us on the B. S. U.—its purpose and possibilities. Then Mr. Johnson told something of the work of Woman's College's two years of B. S. U. work.

Everyone seemed to enjoy the evening, and we feel, as was expressed on the programs by the little

thought called "Mathematics of B. S. U.", that S. T. C. (B. S. U.) plus M. W. C. (B. S. U.) equals 2 (B. S. U.) 2. We know that through the co-operation of two B. S. U.'s in the same town that both of our Baptist Student Unions can be raised to the second power.

Under the supervision of Sara Heustess, general director, the nine B. Y. P. U.'s of M. W. C. Campus are thriving.

The enrollment is being increased, higher standards are being reached, and many of our workers are planning to attend the State B. Y. P. U. Convention this month.

Life Service Band

Prayer was the subject of the program that was given at the regular meeting of the Life Service Band Friday Afternoon.

Bonnie Mae Whitehaed had charge of the devotional and in her usual interesting manner brought new and helpful thoughts about prayer. She cited instances which proved the power of prayer in the life of a christian and then requested the members to tell of prayers that had been answered in their own lives.

Wade Wells and Nell Slay closed the program by singing a beautiful duet on prayer. The Life Service Band members left feeling drawn close to the Lord, and close to each other.

SCHOOL OF EVANGELISM

The school of Evangelism which closed its first term at Blue Mountain the 8th was, I think, a success. I use the word success in sense of making good the experiment of starting the school as a matter of experiment. To begin with my classes met at T. T. Martin's bungalow. When bad weather set in it became evident that people would not walk through mud and darkness to attend. So I moved into town. At once there was a decided pick up. Interest grew till the rooms where we met would scarcely accommodate those who came. We covered Genesis, Matthew, the prophetic parts of Daniel and a few chapters of Revelation. I think it is not an over statement to say that interest became intense, even boys and girls listened intently.

Miss Emma Yourdon of Orlando, Florida, taught a class of ladies in town. While I did not have an opportunity to see anything of her work, the fact that the class grew bespeaks the work she did.

I wish to express my appreciation of the influence of Dr. M. L. Hill and Mr. C. C. Tate in inducing people to attend.

As a trial for a basis for future operation I think the session may be pronounced a success. Announcements as to future operations will be made as deemed advisable. There are certain conditions not yet to be divulged; but I feel justified in saying there are flattering prospects for the future, provided judicious management is observed.

—J. F. Hailey.

IN MEMORIAM

A Young Man Passes Away

Bobbie Till, 18 years of age, died on March 3rd, and was buried at Antioch Church, Rankin County. Deacon J. P. Franklin said of him: "I have known Bobbie all his life and I have never heard an objectionable thing against him".

Bobbie joined Antioch Church last July under the preaching of Dr. H. M. Harris, of Clinton, Miss.

His father, one brother and three sisters survive to mourn his going. The family extend thanks to his many friends for sympathy and kindness during his illness.

Blessings upon the father, brother and sisters.

—G. W. Riley, Clinton.

A Mother Laid to Rest

On March 7th, we laid to rest the body of Mrs. R. E. Patrick, aged 56.

She had been a member of the Baptist Church 41 years, and had taught school 18 years. Sister Patrick was a devoted mother of six children, Mrs. Ida Belle Patrick Traller, Mrs. Sarinthia Patrick Stockstill, Mrs. Mildred Patrick Dotson, Luke Patrick, Henry C. Patrick and George Harris Patrick. She is said by those who knew her best to have been a true Christian, a devoted wife and a good mother.

We buried her at Antioch Church, Rankin County, of which she was a consistent member.

—G. W. Riley, Clinton.

MRS. ELIZA ANN PACE

Sister Eliza Ann Pace (Nee Blackburn), wife of Edward D. Pace, was born in Newton Co., Miss., May 21, 1868. On Feb. 7, 1889, she was married to Edward D. Pace. To this union were born seven children, five boys and two girls. One of the girls, Minnie Lee, died some years ago, the others still live. She united with the Methodist church in early life, but was baptized into the fellowship of Hazel Baptist Church in 1906 by W. B. Sansing. She was a consistent Christian, one of the best women the writer ever knew; kind, gentle and active for her Master. She is survived by her husband, six children, two brothers and two sisters. She will be greatly missed in her home, her community and in the church. May the Lord Comfort all the bereaved.

—R. L. B.

Leroy Blough

Ever we lift dumb, pleading palms of prayer,
And ask of speechless stars and silent sky,
Of all the gods that be-of-earth and air—
That age-old question, "Why"?

Words, at a time like this, are vain,
I know;
Like froth and foam that down the river sweep.
Yet, like the foam and froth, they tend to show
The hidden waters deep.

When your
Child has
Croup



RUBBED ON
throat and chest,
Vicks relieves
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(1) Its medicated vapors, released by body heat, reach the air passages direct;

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A NATION
TO AVOID
SEVERE
COLDS

acts 2 ways
at once

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And so, from one whose dear, dead mother's face
 Simles in his dreams—as his dear face on you;
 Words such as these may not seem out of place,
 But ring sincere and true.

Death at its best—the golden sunset hour,
 The twilight of old age—is fraught with pain;
 But when it comes in youth and childhood's flower
 So wasteful seems—so vain!

With quivering lips we sob, "Thy will be done!"
 With breaking hearts we, bowing, kiss the rod:
 Yet, o'er the tomb of some beloved one
 We whisper, "Why, oh, God?"

Hush! There is One who sitteth on a Throne;
 Who holds the ends of being in His hands,
 And there is One who careth for His own;
 Who loves and—understands!

Yes, in the home there is a vacant chair.
 In "Mother's" heart a pain that will not cease,
 Till in God's time shall bloom and blossom there
 The Lilies of His peace.

Hope's Star shall light with glory all the gloom;
 Time's hand the sting of parting shall remove;
 And, sweet as heart's ease, out of dusk shall bloom
 The Roses of His love.

—J. F. Dorroh,

Madison, Mississippi.

RESOLUTIONS

With a keen appreciation of the life of one our Intermediate members, Chlorine Horn, who espousing the benefits of a B. Y. P. U., was ever punctual, almost always present, a regular Bible reader, faithful to every duty, happy in every Service, being recently overtaken by a fatal illness, with bowed heads and grieved hearts, wish to express in a measure the loss this Union feels it has sustained in her passing to her eternal home, and the gratitude to the Great Leader of Baptist Young People's Unions, who placed such an influence, even though for but a few short years, with us: Therefore be it

Resolved, that we shall not forget the life, light and love of her pure face, and the devotion to her Master's services shall not perish from the memory of her Union co-workers; and be it

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Dr. TICHENOR'S ANTISEPTIC

NEW ORLEANS

THE SAME FORMULA FOR 66 YEARS

Resolved further, that we shall strive to emulate her example by being more constant Bible readers and endeavor to live closer to Him who giveth and taketh from us such radiant lives; and be it

Resolved further, that, with bated breath, this Union express its sympathy to the consecrated parents, devoted brothers and small sister, that they be presented with a copy of these expressions, a copy be placed upon the minutes of the General Organization and Chlorine Horn Union and a copy be sent Mr. Auber J. Wilds for publication on the B. Y. P. U. page of the Baptist Record.
 Mrs. W. J. Shoemaker
 Kathleen Carter
 Katherine Massey

McLaurin

Nelma McLaurin was born Oct. 11, 1913; died Nov. 10, 1928, daughter of Mr. and Mrs. W. T. McLaurin.

She was burned with gas and lived 24 hours. She joined the Baptist Church at Liberty when 10 years old. Her membership was at Raleigh. She was an active Sunday School worker and a faithful Sunbeam member. She was a bright light in her home; was always cheerful and to know her was to love her. She was a fine Christian girl, smart in her books, always on the honor roll, and always led her class. She won the first prize in the Fair at Jackson on an embroidered bedspread. She is now free from all suffering, and at rest with the Lord.

—D. W. Moulder.

Bride: "My husband had a hope chest, too, before we were married."
 Neighbor: "For mercy sakes! What was in it?"
 Bride: "A bushel of socks—he hoped some one would darn 'em."—Montreal Star.

Said the lady whose motor car ran down a man: "You must have been walking very carelessly. I am a careful driver. I have been driving a car for seven years."

"Lady, you've got nothing on me. I've been walking for fifty-four years."—Christian Register.

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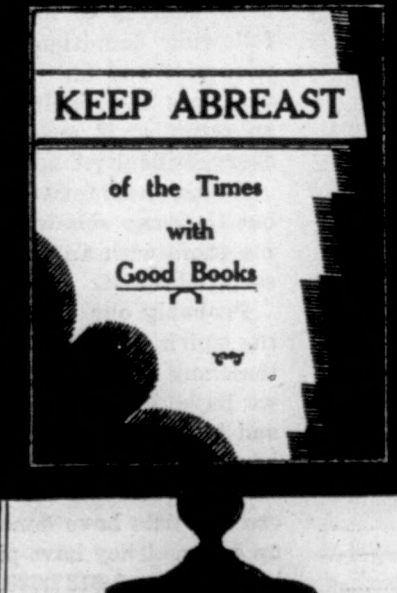
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Union	9.50	
	244.40	13.19
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Denham	1.00	
Mt. Zion		5.00
	24.75	5.00
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	135.50	7.70
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Benton	15.00	
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Sartartia	14.20	
Yazoo City	54.20	
	149.15	
ZION ASSOCIATION		
MISCELLANEOUS		
		319.87
Total for month	\$14,988.31	\$723.85

SOME ITEMS FOR THE ENCOURAGEMENT OF SOUTHERN BAPTISTS
By Frank E. Burkhalter

When there is such a wide-spread disposition among Southern Baptists to look only on the discouraging aspects of their organized work, the writer is persuaded the time has come to challenge them to look at some of the encouraging factors, and thereby gain the faith to send them forth with renewed purpose to conquer the discouragements. President A. M. Harris of the Northern Baptist Convention, a layman of large faith and loyalty to the cause of Christ, was in Nashville a few days ago and dropped in at the meeting of the Executive Committee of the Southern Baptist Convention, upon the invitation of President Truett. The outstanding feature of his brief address to his Southern brethren was the following definition of the difference between a pessimist and an optimist: "A pessimist is one who sees a difficulty in every opportunity, while an optimist is one who sees an opportunity in every difficulty."

Southern Baptists face difficulties a plenty, but they can remove all those difficulties by facing them with an optimistic, determined and consecrated spirit.

Probably our debts have done more to depress the spirit of Southern Baptists in recent years than any other single thing, having curtailed, as we have, every phase of missionary, educational and benevolent work. It is well to bear in mind, however, that during the past eight years in which these debts have been accumulating Southern Baptists have done something more than pile up debts. They have piled up additional resources in the sum of \$137,738,229.39, taking into consideration the increase in the value of local church property, and the advances in the resources of the

educational institutions, hospitals, orphanages, the Relief and Annuity Board and the Sunday School Board. Not all these new resources are net, of course, but the gain in net resources far outdistances the debts.

Taking the Southern Baptist Convention alone, for instance, which has debts approximating \$6,000,000, we find that its total assets approximate \$24,000,000, leaving unincumbered assets three times as large as the indebtedness of all its agencies.

Another consideration is that the total indebtedness of all the Southern Baptist Convention agencies could be wiped out with a two-weeks' tithe of the members of Southern Baptist churches.

Among some of the spiritual gains that have come during this eight-year period under observation are 1,622,705 baptisms in the churches, 258,092 baptisms reported by the representatives of the Home Missions Board, 89,950 baptisms on the foreign fields, a net gain in the home church membership of 565,096, and a gain in Sunday School enrollment of 854,469.

Again, Southern Baptists need to take their major attention from off their debts to banks and trust companies long enough to ponder their debts to God and a lost world in the light of the teachings of God's Word. If for one year all Southern Baptists who attend church services regularly would pay their full financial debts to God there would come into the church treasuries enough money to pay off every Southwide, state, and local church debt among us.

Serious and difficult as the financial situation is, it is not as serious and difficult as the frame of mind that exists among so many church members. God alone can change this frame of mind, but when the frame of mind is changed the financial problems can be solved.

In this connection, pastors, deacons, Sunday School superintendents and other leaders in the churches can perform an inestimable service to the cause by calling the churches to prayer and rededication of themselves and their substance to God between now and the meeting of the Southern Baptist Convention at Memphis, May 9. While no denominational servant will ever become so perfect in the flesh as not to make blunders, if all the Baptists in the South should resolve that for the next few weeks they would pray as earnestly for all our Baptist causes, boards, agencies and servants as they have criticized them in recent months, God would open the windows of heaven and pour out such blessings, spiritual and financial, as our people have not known before.

There are missionary, orphanage and probably other benevolent projects in the world, larger than those fostered by Southern Baptists that are operated solely on faith. God supplies their needs from various sources from day to day in answer to prayer. The Lord will answer the prayer of Southern Baptists, too, if they will meet the conditions of prayer laid down in his Word.

A suggestion about reading Paul's first letter to the Corinthians. The divisions of this book are clearly indicated by Paul himself, and you will do well to pay attention to them when you read the book. Take your New Testament, turn to First Corinthians and mark these divisions. Then when you read it read at one time all that is included under one head, observing of course what Paul is writing about. The Introduction is the first nine verses of chapter one. The First Subject is Divisions among them chapter 1, verse ten through chapter four. The Second Subject is Disciplining offenders, chapter five. The Third Subject is Lawsuits and Purity, chapter six. The fourth Subject is Marriage, chapter seven. The fifth subject is Things sacrificed to idols, chapters eight, nine and ten. The sixth subject is Correcting abuses in worship, chapters 11, 12, 13 and 14. The seventh subject is the resurrection, chapter 15. The last chapter is about the collection and various exhortations.